WITHOUT A VOICE: HOW PASTORAL CARE HELPS TO UNDERSTAND THE VOICE OF THOSE ALIENATED BY THE CHURCH

Melvin D. Wilson Jr.

Bachelors of Arts, Ashland University, 2005
M.DIV., Ashland Theological Seminary, 2008

Mentors

Thomas L. Francis, DMin
Sharon Ellis-Davis, Ph.D

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
December 2016

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CONTENTS

ABSTRACT iv

ACKNOWLEDGEMENTS v

DEDICATION vi

INTRODUCTION 1

CHAPTER

1. MINISTRY FOCUS 14
2. BIBLICAL FOUNDATIONS 32
3. HISTORICAL FOUNDATIONS 60
4. THEOLOGICAL FOUNDATIONS 78
5. THEORETICAL FOUNDATIONS 96
6. PROJECT ANALYSIS 118

Introduction 118

Methodology 120

Implementation 122

Summary and Learning 166

Conclusion 173

APPENDIX

A. TWO-PART WORKSHOP 179

BIBLIOGRAPHY 184

ABSTRACT

WITHOUT A VOICE: HOW PASTORAL CARE HELPS TO UNDERSTAND
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by
Melvin D. Wilson, Jr.
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This project, conducted at Payne Chapel African Methodist Episcopal Church in Duquesne, Pennsylvania, focused on how implementing pastoral care could aide in understanding the voice of those alienated by the church, which could result in the healing of those affected. Through two-one hour long interactive workshops, clergy and lay addressed the problem that people no longer view the church as a place of hope, but rather hurt. Surveys were distributed preceding the initial workshop, and at the conclusion of the final workshop. This project revealed that through pastoral care, the alienated voice can be understood and healing can take place.

ACKNOWLEDGEMENTS

I would like to acknowledge Rev. Dr. Ronald Glenn for his consistent help, not only throughout this doctoral process, but through my pastoral career. Your continued support and love helped me to come back, when I walked away years ago. You never let me settle; it was frustrating then, but much appreciated now. To Dr. Janie Glenn, you have always been a quiet, but supportive force. Words cannot express how thankful I am to you and all of your input, help and guidance. I am grateful for Rev. Dr. Gerald Cooper who gave me my first "shot" at ministry in the A.M.E. church. You have always been a great support throughout the years within my ministry. I want to acknowledge Rev. Dr. Faye Taylor, as you have been a patient teacher throughout my privileged years of knowing you. You have helped not only in the capacity of this project, but also as a strong encourager. I would be remiss if I did not acknowledge in great gratitude, Jason Glenn, and all of the work he provided in critiquing and analyzing the data from the surveys. To my peers who have graduated before me: Rev. Dr. Cynthia Curry, Rev. Dr. Betty Green, and Rev. Dr. Vera Bagneris, who pulled me to the side one day and told me not to settle. Last but not least, the Payne Chapel Family and those who helped me not only in this project, but in the ministry God has set forth.

DEDICATION

This work is dedicated to the persons for if it had not been for their love and guidance, I would never have believed this project was attainable. To my mother, Marsha Ann Wilson, whose example of determination and steadfastness kept me working, when I desired nothing more than to quit. Her wiling heart, the life she lived influenced my outlook and increased my sensitivity to the plights of others. To my father Melvin Donald Wilson, Sr., the unknown theologian and heart for Christ. He showed me not to be merely a man, but how to be a Godly man. You two believed in me more than I ever did myself. Although both gone, never will you be forgotten. To my wife, Brooke Wilson, I thank you for the papers you read, the times you handled the kids alone so I could work on this project. The way in which you would inquire on the status of my work and encouragement to continue working. To my two children, you inspired me that greatness could come from me when I first met you. To my siblings, Robin Matthews, Monique Betterson, and Melissa Simmons, I wanted to thank you for being there when we went through those hard times.

INTRODUCTION

Many children are taught the phrase "sticks and stones may break your bones, but words will never hurt me;" however, from teenage years through adulthood the fallacy in this phrase is uncovered. The loss of a person's voice can have wide spread effects. Reality television, although it has captured the interest of many in the current generation, first aired in 1948 in the form of *Candid Camera*.[1] For many viewers, reality television allows a balance between reality and fantasy.[2] The reality phenomenon allows those who were previously unable to use their voice to locate an avenue to relate to this medium.

This corresponds to Quantum Theory, which states energy never dies, it only transforms.[3] The energy referenced can be understood as the voice of the person who has been alienated by the church. The voice of the person, although it may be gone or displaced, is never completely removed. The voice will either be transformed to a person no longer desiring anything that resembles the experience of hurt or, on the polar opposite side, the person may exhibit characteristics in response to previous trauma.

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[1] "History of Reality TV," Timetoast, accessed August 24, 2015, http://www.timetoast.com/timelines/his- tory-of-reality-tv.

[2] Patti Connor, "Why Do We Tune Into Reality TV?" *CBS News*, August 17, 2005, accessed August 24, 2015, http://www.cbsnews.com/news/why-do-we-tune-in-to-reality-tv/2/.

[3] J. C. Polkinghorne, *Quantum Theory: A Very Short Introduction* (Oxford, UK: Oxford University Press, 2002), 8.

Church alienation can encompass many things, for the purpose of this project, church alienation will be defined as the rejection by the church. When church alienation occurs at an early age, its affects are long lasting. According to the Hope College study, people are leaving the church as early as eighteen to twenty two years of age with only half possibly returning at some later stage in life.[4] When someone has suffered church alienation, what occurs from the time the person leaves the church until the person's return or death is what destroys the church—the person's voice.

According to the multiplier effect, people will tell an average of nine people about a good experience, but will tell nearly twice as many about a negative experience.[5] Although the person may have become disgruntled and/or have left the church, the person's is articulating their feelings to others, which could include variations of the truth with their voice. This dangerous dynamic could explain why many churches do not and have not experienced growth, despite changes in leadership, programming, or pastor.

Pastoral care is fundamentally important in helping to understanding the voice of those alienated by the church. The practicing of pastoral care does guarantee hurt goes away, nor does it mean the injured person will ever become active. However the goal of this project is to help the local church through the pastor understand the voice so that the external persona is defined by what that person has experienced. The expectation of hurt

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[4] Annette Manwell, "Youth are Leaving the Church, Many Never Return, According to Hope College Study," *Holland Sentinel*, modified July 8, 2013, accessed. September 30, 2015, http://www.hollandsentinel.com/article/20130708/NEWS/307089922.

[5] "Survey: Twice as Many People Tell Others About Bad Service than Good," Retail Customer Experience, Networld Media Group August 7, 2011, accessed September 30, 2015, http://www.retailcustomerexperience.com/articles/survey-twice-as-many-people-tell-others-about-bad-service-than-good/.

is present around strangers or those lacking an intimate relationship. However, when the genesis of the hurt derives from those we know and trust, the pain increases substantially. According to Wimberly,[6] relational refugees are "persons not grounded in nurturing and liberating relationships."[7] Many modern day churches are comprised of relational refugees, represented by those who are afraid or unable to utilize their voice. Our voice is strengthened when we are in a familiar atmosphere. However, when discouragement increases, in many cases the voice will decrease.

Many assume from Jesus' words in Matthew 9:12, "But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick,"[8] that the church is whole. However, since the church is largely comprised of relational refugees, the brokenness has become the church's framework. The contributing factor of alienation derives from individual hurt which is then merged with the hurt of others resulting in alienation. The alienation occurs when members are too afraid to address their own hurt and then project this fear onto someone else in a non-constructive manner.

Pastoral care within the black church requires a different approach. However, Edward Wimberley, one of the main concerns about the approach through narrative, was that it "might cause the Pastor to be less empathetic and thereby transform counselee/parishioner-centered counseling sessions into pastor-focused counseling

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[6] Edward P. Wimberly, *Relational Refugees: Alienation and Reincorporation in African American Churches and Communities* (Nashville, TN: Abingdon Press, 2000), 3.

[7] *Wimberly, Relational Refugees*, 20.

[8] This and all subsequent Scripture quotations are taken from the New American Standard Version unless otherwise stated.

sessions."[9] When the focus is placed on the Pastor and not the member, the brokenness is never addressed. In the African American community, more members are convinced if they would pray harder and shout more, their healing will come. Unfortunately, this only perpetuates the refugee mentality, and, thus, the summation is emotional turmoil and distress.

Although this project could result in healing for some, the ultimate purpose of this project is not to enter the healing, but rather to assist clergy and lay in pastoral care to help understand the voice of those alienated by the church. This understanding is necessary as many times those who have lost their voice are misunderstood. Taking time to understand the voice can have a dual purpose. It can definitely allow those alienated to create or practice a productive way to use their voice. This will persuade those providing pastoral care to be cautious in classifying or dismissing persons because of their voice. Secondly, this will create the framework for informing churches about the effects of church alienation. Through pastoral care, a person can learn how to handle their difficulties and find God in the midst of chaos. In addition, members can learn to show empathy with those who have been alienated, and how to show God's love truly. It is important for the church to be welcoming in order to assist in creating the atmosphere of healing. With the focus on people, rather than their issues, the church can begin to reverse

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[9] Edward P. Wimberly, *African American Pastoral Care*, rev. ed. (Nashville, TN: Abingdon Press, 1991), 1.

the effects of alienation by the creation of a "warm relational environment in which to define and nurture their self-identity."[10]

Romans 3:23 records, "for all have sinned and fall short of the glory of God." This reminds each believer, despite whatever others are struggling with, that no one has "arrived" but yet all have their own issues. With this mindset, people who come to Christ can truly feel there is no condemnation from God or from people. From this, the church can find the balance between affirming and accepting, as Mark 12:31 charges all believers "to love our neighbor as ourselves."

In the implementation of this project, the author will teach a two part workshop series that will educate and emphasize pastoral care and church alienation. The project will take place on two consecutive Saturday afternoons to help those alienated by the church to establish a healthy connection with fellow believers. In addition to the Sunday morning worship, the groundwork of practicing love with patience, rebuilding of trust and following the direction from the Holy Spirit will be emphasized through pastoral care within the church and community in an intentional manner.

This is essential, for if a member does not feel love from the body of Christ, the likelihood for the inception of trusting is negligible and thus that person will continue to into what is familiar, which is the pain they have known. The key premise in understanding their voice is patience. The gospel according to Matthew (Matt. 5:46) writes, "If you love those who love you, what reward will you get? Are not even the tax collectors doing that?"

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[10] Edward P. Wimberly, *No Shame in Wesley's Gospel: A Twenty-First Century Pastoral Theology* (Eugene, OR: Wipf & Stock Pub, 2011), 2.

It is not to our credit when we love those who love us, but rather to love those who do not even like us. The latter takes patience, for it is a process which is activated by rebuilding the lost trust. Considering this project is intended not only to assist those who have been alienated by the church, but also to educate to avoid this from continuing. This process is first realized with the Pastor showing the love—intentionally.

This was initiated at the first worship service at Payne Chapel, with the Pastor giving his cell phone number to the members. Next was the reestablishment of meetings, which evolved around the members schedules, not the Pastor's. This schedule included attending various meetings and supporting the members with existing concerns and working them out, regardless of their basis. Although these seemingly miniscule steps are the obvious primary decisions for some, these were fundamentally shaping for the congregation.

The initial changes caused a measure of trust to be extended that would have taken a longer time to receive. The trust was given because the first actions were centered around the members. Granted, within the initial months, many did not utilize any communications for the Pastor, but felt comforted as it was accessible. The main premise for this project to work is for those who have suffered alienation by the church to desire a change, for this reveals the possibility of healing to take place.

The desire is vital for it indicates the propensity for internal change, which would then affect the restructuring of their voice. Their individual drive must be they have come and why they are present, for another time for this to happen may not exist for everyone and success depends on effective use of time. This groundwork has already yielded results where people who have considered themselves to be members but have not set

foot in the church in ten, twenty, or more years have begun to revisit the church on a regular basis. Although this is a good genesis, it is far from the conclusion. The concern is that if members return but have not fully addressed the alienation from the church, the same issue will appear again, this time, however, they may never return.

Fostering a welcoming atmosphere for those returning to the church is just the beginning as training the congregation to prevent this such alienation in the future must ensue. In the gospel of Matthew, Jesus is recorded saying, "Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven (Matt. 18:19)." Believers many times forfeit the power of coming together on one accord. Notwithstanding, the training to deal with the alienation from the church must also include self-awareness which entails the part the "victim" could have played.

There must also exist the assurance though life may not go as planned, it is part of the journey which is characterized by the words, "Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you (1 Peter 4:12)." It is important to understand in the journey of faith, we all can be utilized to carry out the task of creating separation between God's people. Thereby, teaching how we can not only be on guard against the enemy attacks but also from the attack of our fellow believers.

The context associates will have the responsibility of maintaining the information of the participants who come to the services. This will include distributing and collecting surveys and compiling the answers. The participants will be given an assigned random number and will use that number for anonymity. The professional associates will help

with the preparation of the workshops and the creation of surveys. Each will contribute their thoughts on the strength of the messages, and how to make the messages applicable without further alienating the participants. In addition, drawing from the experience of the pastoral experience, chaplaincy experience, and life experience from the associates.

Some of the important questions that will be asked will be

- Have you or someone you know experienced church hurt?
- Are you still experiencing effects from hurt experienced in the church?
- Do you believe it is possible to regain your voice after losing it?
- What did you do when you saw someone hurting someone else?
- Are you likely to pursue pastoral care after attending these workshops?

Experiencing pain from a personal standpoint leaves more questions than answers. As humans we seek to understand what happened and more importantly why did this occur in my life, for there may exist a synapse between the person we believe we are and the person who actually exists. When a crisis occurs, the primary objective for many people is to gain sure footing once again, which many times can lead to burying the event in the attempt of moving on with their life. Pain from other avenues of life (i.e., work, shopping, and family) are almost subconsciously understood to occur. The mentality of many people is that the church should remain an institution of perfection and, thus, no harm and no injury should issue from it, although it is led by imperfect people.

The church must be ready to understand how to support those who have been hurt by the church, which initially requires the presence of awareness to exclude their own injuries. Many times those who have been hurt become victims of ridicule or speculation from other members of the church because of how they use their voice. The voice could entail no longer attending, or attending but withholding their time, talents and/or their

tithe. When these and other questions arise they come from a point of shock. When first responders rescue a person, the first task is to cover them with a blanket. This blanket's purpose is not for warmth, but for comfort, as this helps calm the victim.

When the church embraces with love those whom the church has alienated, the effects of the hurt can be decreased dramatically. Effective pastoral care does not mean that the Pastor alone can or should provide the remedy for church alienation. Rather, it is the example set by the Pastor that establishes the tone that the church will begin to adopt. Notwithstanding, the Pastor must practice love with patience with those who are the perpetrators of the hurt, as the love shown to them will hopefully trigger the love which is necessary to show others.

Within the project, the hypothesis will be tested through a series of studies, which was the bedrock for the implementation of the project. This project was written to be a transferrable model with suggestions at the conclusion of the paper for further research consideration. While the ministry focus outlines the Payne Chapel A.M.E. church, it is not to be considered a thorough examination of the church, its history, or the members, which comprise the church. The ministry focus will outline the connection between both the author and the context, thus explaining the reason for the project.

In this paper, two prevalent terms are pastoral care and alienation. The connection for these terms exists where there is no pastoral care, alienation exists, and vice versa. However, this paper delves into a deeper definition of alienation as it addresses the voice of those alienated by the church. The voice in this paper is defined as the right or opportunity to express your opinion and to influence what happens. The undergirding

thought for this project was if someone experienced hurt, his or her voice would be affected as a result.

This project describes the voice being affected in one of two ways; by being lost, or without a voice. Without a voice describes not only those who have lost their voice as a result of being alienated by the church, but also those who have lost the ability to utilize their voice in a productive manner. The voice is avenue we employ when we desire or want something. As infants, boldness comes with more ease, but as maturity sets in, sometimes the boldness is replaced with shyness. Whether shy or bold, this paper will argue the stance, humanity desires the same thing which is to be understood, but can also discover hurt and even alienation by similar ways.

In the second chapter, two biblical scriptures are stated and exegeted. Both scriptures, one in the Old Testament and the second in the New Testament identify the points of pastoral care, alienation, and voice. The Old Testament scripture found in the book of Haggai which recorded both the first and second visit of the prophet Haggai to the remnant returning home. This was a combination of ages, as there were older and younger men and women present. The older members remembering the former temple in its glory caused the tension as the instructions to rebuild the temple were disseminated by the prophet.

The derivation of this tension from the older or more seasoned members was based upon looks. The younger generation attempted to obey the teachings there were given by their parents to honor and fear the Lord. The older generation could have experienced alienation at the second return of Haggai for the prophet focused his energy on getting the younger generation ready and thus putting the seasoned generation to the

side. Concluding the second chapter, the New Testament scripture is located within the book of Revelation, where the church of Ephesus is amongst the seven churches which are judged. Ephesus was given praise based upon their work, and how they stood fast against the attacks of the enemy, however their one shortcoming was too large to be overlooked; they needed to return to their first love. The first love represented Jesus Christ, and was no longer the focal point of their work. Although they had experienced growth and numbers, it was not done with love of Christ. Without the love of Christ, then rules and decrees are made but not created with the people in mind, and thus can become more oppressive than helpful. Where Christ is not lord of all, He is not lord at all and thus becomes an atmosphere where people do what seemed right in their own eyes. This is a recipe for alienation and loss of voice for pastoral care is not effectively implemented if Christ is not in the middle.

In the third chapter, a prime example of a church that lost Christ as its helm in highlighted. The origin of the African Methodist Episcopal or A.M.E. church was not one to idolize. This denomination begun when church members requested and then demanded that minorities stand and remove themselves from the altar rail while praying. These persons were described as hard workers for the church and yet were treated without respect or dignity. The history of the A.M.E. church identifies the need of pastoral care and what happens when it is not present in the church, as the result is alienation.

In the fourth chapter, the theological issues of the paper are presented; pneumatology, soteriology and ecclesiology. The term pneumatology is defined as the work of the Holy Spirit. Without this, our lives will take on a mundane effect and become a ritual without sacred meaning, a lot like the church of Ephesus. Ecclesiology denotes

what is holy, while working for God lines can be blurred and what our guardians held in a high level or importance can just be ritualistic. Soteriology focus is on reconciliation, for the primary goal of believers is to show others the way to Jesus and become a fellow believer.

In the fifth and final chapter before the results of the implementation, lies the theoretical paper. This paper interacts with one main theory and thus includes other theories in its support. The theory of monogeism denotes all of humanity derives from one place or source. With the acceptance of this theory, if humanity is from one source; everyone has one innate desire, being understood. This does not translate to find agreement, or tolerated, rather respect for each individual. The Social Cognitive theory identifies the acquisition of social behaviors is learned through social contexts. This infers humanity is not born with the desire to hurt, but it is learned from people, which have been hurt or associated with hurt people. In this, the possible inference is that if Pastoral Care had been successfully implemented, those who had been hurt, may not have experienced the hurt, or could have found healing. In addition, it also lends that the voice of those who had been hurt or alienated could have maintained or learned to use their voice in a healthy way.

The final chapter is where the implementation is described in detail and the results are discussed in a through manner with statistical information given. Two avenues, both of which protected the anonymity of each of the participants, collected the data. One avenue was in person surveys, while the other was online. A revolutionary program which fortune 500 companies utilize, gathered the online information and provided statistical data. This was crucial, as the trust level of the context was low, thus measurers

had to be taken to encourage participation without any consideration for retaliation. Also found in this chapter are the suggested improvements to future projects as stated earlier in the introduction. This compiles a brief summary of some of the areas, which caused concern in the project, but would not be able to be fully addressed given the scope of the project. Finally, a summary of learning is also included, where it identified the things learned and experienced through this process.

CHAPTER ONE

MINISTRY FOCUS

Since the fall of humanity in the Garden of Eden, humans have struggled to resume their close relationship to God. Trusting God creates the foundation for the alignment and ordering of our lives to the will of God. In general, the Pastor directs the church in business and spiritual matters. Thus, it is the Pastor's responsibility to promote the church to seek God's direction daily. Unfortunately, Payne Chapel African Methodist Episcopal Church (A.M.E.) does not share experiences similar churches in other denominations or to larger A.M.E. churches, particularly regarding the longevity of the Pastor. Some members at Payne desire a full time Pastor, but the church cannot afford a sustainable salary and members have begun to feel disenchanted with the conference, and the denomination as a whole. Payne is located in a small rural town called Duquesne, Pennsylvania comprised approximately of 5,000 people.[1] The median age for Payne is opposite to Duquesne at 44 years old. Moreover, the diversity of Payne is similar to Duquesne as almost 58% classify themselves as black/African American.[2] Traditionally, A.M.E. churches were by virtue of the name comprised of African Americans or Blacks as a whole, as it was a denomination which its genesis was to provide a safe avenue of

[1] City-Data, "Duquesne, Ohio," accessed February 26, 2014, http://www.city-data.com/city/Duquesne-Ohio.html.

[2] City-Data, "Duquesne, Ohio," accessed February 26, 2014.

worship in a racist community, which will be covered more in a later chapter. However, the city of Duquesne although impoverished at its current state, was a dynamic city because of the steel industry, which recruited multiple ethnicities of people. Many persons attempt to compare the A.M.E. church with large denominations such as the Catholic church. However, the main distinction is the Catholic faith is more of a culture than just a faith. This should not be interpreted as a lack of faith or a charge, but the contrary. Those who consider themselves Catholics are not ones who have a spiritual epiphany, but live a life which is accompanies lifelong teaching. The priest who provides their first communion has a special honor, most attend Catholic or catholic enriched schools, and the family attends mass together.

Within the Catholic church fundraising is never a question, for since traces of the teachings are found at birth and all throughout life, the church is integral to their own life, thus aiding in its survival is not debatable. Whereas the A.M.E. church has experienced more exclusion over the years, and understandably because even in the 19th Century racism was prevalent. This causes the protection type of mentality which will lead people to become more exclusionary simply in the elementary desire to defend what many "outsiders" are perceived to want to destroy. This translates to many seasoned members having this sentiment but the younger members not being able to understand this mentality as it may give the impression it is slave mentality, or antiquated point of view. This would cause a disruption in the growth of the church, because at times the voice of the few is the deciding voice. Change can be scary and for those who have fought hard to

keep the church going and preserving the tradition are fearful of seeing all the sacrifices done in vain. These persons often times gave from their own families to support the church and its work. The building means much more than the brick and mortar which comprises the actual the edifices.

Duquesne, alike Pennsylvania have suffered severe economic losses with the closure of the steel plants and left those who remained in the city in financial hardship. Thus, the church is often sought to fulfill individual needs. Unlike those in the Catholic churches, most residents in Duquesne do not have much to offer as it relates to money, but are in need. With conference claims, and other fiscal responsibilities it can be hard to imagine fulfilling the need of those who do not have to give. Thus, this unintentional separation can result in oppression because many cannot duplicate the funds that "major givers" can and may not feel as their voice is as meaningful as others.

If this continues, the church will be considered as a place where they do not like youth. This is the impasse where we find Payne Chapel in Duquesne. Although it holds a higher ranking in the conference, it struggles with the local mantra that youth are not welcome, but tolerated at the church. There is a difference between welcome and tolerated, especially as it relates to youth and young adults. The maturing experience is vastly different for those who are growing up now versus even a decade ago. With the integration of social media in our culture, we are just a click away from almost anyone, and the value of many now rests within how many likes or shares a certain quote or picture receives.

In the Methodist tradition, Pastors receive annual appointments by the Bishop at the district annual conference. Those lacking experience, or credentials to become fully ordained in the AME church typically pastor the smaller churches. Payne was situated in a great place while the steel mills were running and thriving. It is often said that Pastors would get into fist fights to get the assignment of Payne Chapel, because it was an "easy church." The term does not relate to ministry or denote the friendliness of the people, rather it highlights the church's ability to pay its conference claims. With challenging economic times, many churches have closed their doors. Payne is considered to be a strong church by the conference and thus it holds a higher position amongst the churches in the district. Some members find great pride in the ranking, while others do not care. As the writer records "To whom much is given, much is required." (Luke 12:48) This translates to the higher ranking churches having more responsibility when it comes to auxiliary projects, those higher ranking churches are sought to fulfill a higher expectation.

Granted not explicitly said, if a Pastor is successful in the smaller churches, the expectation of the Pastor is to be appointed to a larger church, closer to their home or a major city within the next conference years which creates the mindset to remain "status quo" only undertaking necessary items, and not pursuing anything further. It appears as many were deemed successful at Payne because of the paid conference obligations, they did little to upset those who were large contributors. In essence, provides a large dichotomy in the local church because the effect of favoritism will be felt amongst those

who are not able to give to the same level and thus this can result in church alienation. Not surprisingly, Payne struggles with continuity, consistency, and abandonment.

The struggles Payne faces are mirrored around not only the district, but in various churches across the world. The point of contention is not that the world has changed, but the acceptance of this truth. Just as the economy is not the same, where people would work for one company for their career. Nowadays, many people are working past the age of retirement. This is also found in the ministry, where Pastors would raise their children in a particular church and community. This changed as the structure of the neighborhoods and thus the composition of the congregations. Although Pastoring is a vocation alike a teacher, banker or even lawyer, while it is encouraged and celebrated to receive promotions and move vertically up the career ladder, it is not the same for Pastors. Indeed an emotional bond will be formed which is the hardest to break.

Some churches are able to provide more compensation and thus enable a Pastor to better care for their family. As times have changed, so have the people. What a church could not provide financially, they would make up in acts of kindness and service. These included inviting the Pastor's family or first family over for dinner.

This translated to a sense of loyalty to help provide, however since the dynamics of the community have changed, so have many of the acts of kindness and thus Pastors will continue to seek higher appointments to further their career. This makes the appointment process for the Bishop and other decision makers much harder because they must find a compatible match between the pastor and the pew. Notwithstanding, if the

relationship grows, the Pastor may not seek to leave, nor would the church desire the transition.

The connection between the author and Payne goes deeper than the appointment from the AME church. The author can relate to the members in a personal way as the author has experienced pain from other believers and clergy, which affected the level of trust in God. Alike at Payne, the author continuously felt distant from everything going on, and felt disconnected with many in his denomination. The desire to be connected caused a bond to form, which resulted in disappointment and pain. Since pain from the pulpit and pew is not a common subject in the church, thus author along with Payne attempted to ignore rather than unpack the pain. Despite the biblical teachings and common sense, believers place more confidence and expectations in clergy versus other believers, resulting in feelings initiating walking away from the church and from God. For this reason, the author not only understands but also promotes accountability in clergy to set a Godly standard in ministry.

It is not unreasonable for members of an A.M.E. church to not desire to become close to the Pastor, or to show reluctance in building a bond, because the Pastor can be moved at annually. The discipline outlines the Pastors responsibilities and duties clearly and thus could create the atmosphere of inconsistency. As the Pastor is in charge, sometimes a newly appointed Pastor wants to show how much they possess, or desiring to change the previous administrations policies to distinguish themselves.

When any organization's leader fails to address a certain behavior or practice, it conveys silence means consent. This destructive process can be duplicated multiple times as various Pastors may come with similar "status quo" mindsets just to gain their experience as Pastor meanwhile reinforcing the negative practices of the members. It was not advantageous for many Pastors to correct inaccurate processes, for their hope was that Payne would be someone else's problem in a year and the practices of the leadership handling the business of the church continued.

Thus, a divide developed between the leadership and the members in addition to the divide between the membership and the Pastor. The author currently serves as the Pastor of Payne Chapel and feels led to begin a project of restoration at Payne church that will emphasize practicing of love with patience, rebuilding of trust, and guidance of the Holy Spirit.

While the church is the house of God, often love is the last element found within its walls. This lack of love is not an overnight transformation, but rather one that occurs over time. Whenever anything takes the focus away from God, that thing satisfies the place where God once occupied. The lack of love is not apparent to many of the members of Payne because they show care and concern for most members, not all.

Loving people spite of their challenges and short falls is a process many believers struggle with, as many associate love with the feeling "like." God did not call believers to like everyone, or agree with their actions, but love them despite their shortcomings. This

love includes grace to love people despite mistakes, for that same grace saved even the most devote believer.

There is a large fissure between knowing and loving. This possibly exists as we have not learned to adequately love ourselves. This is a large undertaking because in order to love ourselves, we must practice such a level of self-awareness, that we understand the difference between who we believe we are and whom we desire. In this instance, it is here practicing genuine self-love is begun. Then, once we accept the real us for who we are, we are more capable of understanding the trials and valleys others experience.

For this is the only true path which leads to the effective relationship with God the Father. Loving God begins with submitting to the governing authority and the author faced multiple situations with these people in his educational journey.[3] Beginning with the Resident Director while a Resident Assistant, these individuals sought to terminate the author's position frequently. Moreover, the dean created a hostile environment, justifying arrogance, and entitlement seen in the author. Although these situations increased pressure on the author, a new founded patience with people was birthed. This patience allowed the author the ability to view from another's perspective to gain insight. These situations imparted in the author the ability to empathize with feelings of oppression even when doing the right thing and propelled him from the concept of love

[3] Romans 13:1.

into the practice of loving all of God's people with patience, even when they appeared to be against him.

Love is an easy concept if used only reciprocally, for this is not a challenge, rather when one person is the only participant in producing love creates a hardship.[4] Loving someone creates a bond of trust where susceptibility to hurt is increased, which explains the value of inner circles. The inner circle in any atmosphere has an intoxicating effect, satisfying the human longing to feel included. The inner circle participants are privy to more things and produce entitlement.

This entitlement promotes in the inner circle the desire for more knowledge about everything, despite confidentiality. This rivals empathy as it assists in the application of love with patience, allowing the person to recall personal feelings while viewing from another's vantage point. Although people will experience the same event differently, a similar context can avail empathy to come forth. Prior to empathy, love must exist not to impose beliefs or desired actions, but to minister in presence. Although trust is paramount for a healthy church, love is the foundation on which everything stands. Believers have the capability to love for we first were loved. [5]

In order to lead the people effectively, a Pastor must speak to the hearts of the people and not their heads, and love them in this way. When the author received the

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[4] Luke 6:32.

[5] John 3:16.

appointment to Payne, the best advice given was simply to love the members. Love must be prevalent from the leadership down, as true love becomes contagious and begins to both infect and affect those in proximity. In the middle of love are various degrees of sacrifice. To show a person or a group love they never felt before, there is a necessity to do something new. The challenge for a Pastor in the AME church is dealing with limited time, as financial, programming, and vision reports are required quarterly. Thus, the author understands the urgency in the presentation of love in every action at Payne for pastoral appointments are annual.

Pastoral care is essential to the health of a church. Prior to the author relocating to Duquesne, he offered the personal cell phone and email address of him and his wife as a contact throughout the week at the initial service. Since Payne is an older congregation, the importance of having face time with the Pastor is higher, the author sacrifices each of the family's weekends to offer office hours for members every Saturday. Moreover, the author began to maintain the church Facebook page by posting daily inspirational quotes. The lack of love in Payne creates the lack of participation in events and even the support of the church for members do not always trust the person responsible for the event.

The members must trust the Pastor as their leader just as the Israelites had to trust Moses when Pharaoh released them from captivity.[6] God gave Moses the vision on how the exodus from Egypt would occur, and on the role of the Israelites. Many of the

[6] Exodus 12:31-36.

Israelites did not fully trust Moses as he grew up away from their daily suffering. When pastoring a church while residing outside of the church's community, the members have a hesitation, which results in lack of communication and trust. This results not only in a lack of unity among members and the Pastor, but also amongst the members of Payne. The lack of trust will discourage not only the physical growth of the church, but also the spiritual growth. Beginning in high school, the author faced discouragement, which continued into the collegiate level. The high school guidance counselor explained feelings of failure academically. His parents unable to provide financially or emotionally, the author's faith began to waiver. The author's educational journey prepared him more spiritually than intellectually.

Attending a predominately white collegiate institution, the feelings of not belonging were rampant. Having to be more careful than peers just to be viewed in identical manner revealed the unfairness of the world, but it is the reality in which we live. It set the tone in the author's life to trust God's plan though it is unclear. Trusting God's providence created a bond with God never experienced for the author. The author learned trusting in something other than himself and waiting on God to reveal the plan for his life.

The author understands the challenges and worry associated with trusting outside of oneself. Though building trust is difficult, the challenge lies in the application of the trust. Thus, after God made provisions financially, the author had to practice the faith and learn what it meant to be a child of God. This entailed that God is larger than any hurt

experienced at the hand of another person. The call for Payne is to trust God's plan more than the pain from the past.

The author believes the current state of Payne and the lack of trust is due to years of issues with the connection of the denomination. As the location of Payne requires a considerable commute, disconnect from the Conference has occurred. Along with this, disconnect comes a lack of trust for both the denomination and those representing the denomination. While there are many churches which promote a corrupt sense of Christianity and God, Payne does not.

A corrupt church practices the greed of the world and uses the Bible to justify its actions. In the early 2000s, the members of Payne decided to purchase property around the church, including twelve apartments and one house to provide additional avenues of funding for the church as the membership declined. The members went against the AME bylaws for acquiring property to restrict the denomination's ability to interfere by deeding the property to members of the church.

With previous ministers not providing adequate pastoral care over the years, the trust issues have amplified and negatively affected the relationship between Payne the Conference, and future Pastors sent by the Bishop. Providing pastoral care properly develops a spiritually healthy church, which fosters growth. In addition to the author practicing pastoral care in preaching, he also regularly visits the sick and injured in hospitals, provides bible-based counseling, and disciple members of the congregation through various avenues.

Members who do not trust the leadership do not feel comfortable giving financially to the church, as they are uncertain of their fund's destination. Many members have left Payne prior to the author's arrival for this reason or disputes the previous pastors did not reconcile. Thus, the author has created several forms to provide an analysis of the church funds while providing the current forms to the members with opportunities for questions during quarterly church conferences. In addition, the author desires to have an audit performed on the church records with the results shown to the members. Trusting God first must come from the leader, for if the leader does not practice what they preach, no one will follow.[7] The principle of trust underlined with love recognizes the Holy Spirit within and not the flesh externally.

When the author initially entered the church, the spiritual health of Payne was low, with morale lower, requiring patience since change even in a small degree is difficult to accept. People do not welcome change to the sacred cows. A sacred cow is something which is an unspoken rule, but is known or quickly explained if something is done and considered to be out of order. A sacred cow can be something as simple as a placement of a bench or the color of the carpet.

When attempts to change sacred cows are made, they are met with high emotions and accusations of tearing or destroying the fundamental portion of the church. Although the author grew up in the church and held many leadership positions, this situation

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[7] James 2:9.

revealed an understanding of the mindset of people. Although Payne presents a challenge, the author understands there is reason God calls a Pastor at a certain time.

Over the years, Payne has fostered a self-reliant type of mentality, which has replaced a complete trust in God. The financial security of the church appears to be more of a priority than the Great Commission, as funding for the future has become the paramount concern for Payne members. This presents a conflict of interest as our earthly parents instruct to save for the future, whereas our heavenly Father reveals there is no promise of tomorrow.[8] This is not an uncommon practice, as the religious leaders in the time of Jesus the Christ were often trying to test and prove Jesus to be a fraud, because His teachings did not appear to align with what they understood their bible (Torah, old testament) to explain. In essence, they felt they were protecting God from this heresy, but their indictment is the same as present day believers, that we have some type of authority to save God, when we cannot even save ourselves, without His aide.

When the members do not trust the Pastor, submitting is not an option and thus a redefinition of the Pastor's role must occur. Redefinition of the pastorate occurs when pastoral care is above church growth and meetings. From the author's experience, redefinition is necessary when past hurt and wounds stunt the ability to move forward.

Addressing people's wounds prior to anything else allows God to be more powerful than the pain. From the author's account, the patience developed over the years

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[8] Matthew 6:34.

will profit for the wounds of Payne are deep and difficult to uncover. The most damaging act unto a wounded person is not addressing their current emotional state and being attentive to their body language or diction to determine the receptiveness of the wounded person.[9]

Since many church members have a belief about the conduct of a Christian, when the expectations are not fulfilled, trust is lost. The formation of hierarchy begins when someone judges another. This hierarchy appears at Payne, and has continued, as many members are afraid to stand against a prominent member for fear of being judged. Believers cannot alter God's providence and His will because of earthly possessions or status. However, many Pastors did not address this behavior, since these are the largest contributors and payments of assessments are required quarterly. The Pastor cannot expect the members to step further than they are willing to go. Thus, the Pastor must lead against the negative behavior and reinforce the love of Christ despite the circumstance or the person.

Trusting God can prove difficult after years of having preachers who taught, preached, but did not pastor. In order for a church to follow the pastor, they must witness that their lives align with the teachings of God. The author responds by treating every members the same despite their contributions, allowing each member to have an opportunity to ask questions, offer suggestions, and voice concerns to reinforce every

[9] Proverbs 25:20.

member has a voice. The goal is to promote a bond across members to begin conversations, an extension of love, and, thus, the creation of trust between one another.

The love of Christ invites the Holy Spirit, and the gifts of the Spirit. When the Holy Spirit dwells within, our eyes are no longer carnal, but spiritual, and what upsets the flesh causes the spirit to pray. As the leadership has run Payne for years, the absence of the Spirit has given room for the flesh to lead. Although the leadership is solely composed of practicing Christians, self-governance gives way to flesh.

Since God does not create confusion, He appoints one Pastor to head the local church for a particular people. Thus, the author must lead the church into worship and not leave them. The invitation of the Holy Spirit takes personal sacrifice, which includes fasting, prayer and studying God's word. The author led the church into a fasting period for spiritual direction, healing, and growth.

The Pastor must possess a vision from God in order to direct the people he is leading, for when the vision is unclear or not of God, the people become lost. [10] Thus, the author has emphasized the difference between praise and worship. At Payne, since the Pastor is not often present, the decisions made from leadership are based on practice, and not from the Spirit, and they produce a spirit of religion.[11]

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[10] Proverbs 29:18.

[11] 2 Corinthians 3:6.

Although the Bible challenges believers not to limit God or restrict the Holy Spirit, the spirit of religion is very addictive.[12] A spirit of religion revolves around comfort, familiarity, and predictability. As with many older churches, Payne has become susceptible to this spirit. Making needed changes become more difficult for many to accept, especially when everything appears to be going well.

Despite the desire to adjust another person's behavior, mindset, or attitude, the idea of change must occur internally. The invitation of the Holy Spirit causes clear direction and peace. When humanity attempts to direct, the results are disastrous. The author was placed in situations where the Holy Spirit was not sought for healing and direction resulting in an unbearable burden. Consequently, the author became more like a god to the person rather than an avenue to direct them to the Holy Spirit.

This is dangerous, as humans cannot sustain the pressure, and results in harm. The Holy Spirit does not allow role confusion and operates in love thus ensuring believers will find a renewed outlook even in timeworn circumstances. The author understands the limits of people as insight comes from the Holy Spirit.

The successful completion of redefining the role of the Pastor occurs over a period. Demonstrating the love of God presents difficulty by itself, but in a non-Spirit-led church, the task transforms to daunting. Having familiarity in the church politics and internal struggles of ministry, the author must practice equality. For if the author operates

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[12] Ephesians 3:20.

on a sliding scale with favorites, the members of the church will either lose respect or follow suit. Non-Spirit-led churches allow little room for a Rhema word for the church.

The Rhema word has encapsulating power, which will cater to the needs of everyone. Non-spirit led churches provide the messenger of God little or no respect and is treated as an outsider or ignored. This type of behavior can cause the most devout Pastor to become agitated at the least and possibly speak from his own flesh. Since the author has the experience in frustrating situations, he can rely on the peace of God even when the flesh desires revenge.

There is a form of godliness at Payne, but many members do not fully accept the power, which the presence that God brings. [13] God's power mandates personal sacrifice. Thus, many people reject it. As each Pastor is different, God instills differently the necessary skills for a designed place and time. Thus, it is vital for the Pastor to understand the actual state of the church. The gap between where they are versus where the Pastor desires can be large. Discerning where the church is spiritually can prepare the Pastor for intercessory needs. However, one of the most effective ministries from the Pastor to the congregation derives from the Pastor's own story.

People love to hear stories from the Pastor, as it creates a bond of love. Personal stories from the Pastor serve a twofold advantage: planting seeds of trust in church members and giving witness to the power of the Holy Spirit via testimony. When God

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[13] 2 Timothy 3:5.

called the author in the basement of his parent's home, God accessed what was already present from birth. God provided for the author through every situation and experience along his journey. For each trial refines God's vision personally for the benefit of believers.

The author benefited from challenges of life by a stronger bond with God. In addition, being the recipient of the pain from others, the author is slow to respond with a harsh reply.[14] Thus, when people speak malicious statements, the author can typically understand that the comment is coming from hurt, and does not respond in the same fashion. Thus, the remembrance of pain coupled with the Spirit, allows the author to pause before injuring further as the Pastor may cause greater pain than from another member. Although the expectations on the Pastor and family are not always reasonable, the Pastors must effectively handle the beliefs placed on their lives. Not only is the fulfillment of all expectations of others unhealthy, it is impossible.

This project will highlight the healing effect a Spirit led Pastor can have on a broken church. The author relates to the pain Payne has experienced from his own life. The author believes God prepared him through life experiences to minister effectively at Payne. Before healing at Payne can begin, the members must be willing to undergo a transformation including trusting God. Trusting God results in letting go of the past, knowing God is in control.

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[14] Proverbs 15:1.

Following this is the saturation of love in the lives of the members of Payne, having patience with those who are learning the faith. The Holy Spirit provides the direction to each believer, but one word to each congregation through the Pastor. Since God does allow free will, each individual must make a choice to follow and submit to the Pastor of the church. With the lack of trust in God and the Pastor, the author experiences have rightly prepared him for this season at Payne to begin God's restoration

It is easier to place unrealistic demands on a Pastor rather than attending to their own pain, because people in agony only seek relief from the pain even in the form of distractions. Payne needs to begin working through its hurt in order to process it and find healing. In order for this to occur, the author believes a redefined shepherd is needed to help reestablish trust in both God and the Pastor by loving and caring through pastoral care, and to direct the Holy Spirit into their lives. Thus, the author heeding God's call must only work on applying his experiences in all aspects of ministry in order to show God's love to everyone and allow God's healing to begin.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The concise book of Haggai in the Old Testament recounts the call of Israel to rebuild the house of God, which had laid in ruin for over seventy years. In the two chapters of Haggai, the remnant of Israel went from encouragement to despondency concerning the rebuilding of God's Temple within a month's time. Haggai initially came to the remnant of Israel because God was not kept as a priority, as God explained, "These people say, 'the time has not yet come to rebuild the Lord's house'" (Haggai 1:2). The writer of Haggai describes the setting in these two chapters; both the leaders and the people decided to focus on their personal lives.

The time from when the Solomon's Temple was destroyed to Haggai's arrival was approximately seventy years. For anyone to have witnessed the former Temple, they would have to have been at least seventy years of age. Haggai spoke to the builders, who were younger facing discouragement and alienation from the older people as they compared the new construction with the former Temple. Those who witnessed the former Temple in its splendor could not understand how this new Temple could compare given the lack of finances and time involved for the construction of the second Temple.

God understood finances were a concern with His people, as He instructed Haggai to remind the people God has control over everything visible and invisible. Further, God promised His presence would continually remain with His people and the glory of God

alone would constitute the distinction between the former and latter Temple. God was not concerned with the appearance of the Temple, but what the Temple would represent, for it is through His glory that a house becomes great.

Haggai responded to the older generation as they suppressed the spirit of the rebuilders of the Temple, relaying hope, and encouragement from God with the one command: to work. The selection of text concludes with the warning against the removal of the lampstand, which is the presence of God and which distinguishes the church from the rest of the world. For the lampstand to be removed from the church would indicate that the purpose of the church had been lost.

The text in the book of Revelation, 2nd chapter connects with the text in Haggai in one common theme, namely, brokenness. The scripture in Revelation reveals a contrary depiction compared to the scripture in Haggai. The church of Ephesus is described in the book of Revelation as one of the seven churches possessing a reputation as a hard working church that strived to maintain righteousness. Paul even referenced the church of Ephesus on many occasions as being a loving church, but in the letter from the angel in Revelation, the angel painted a different picture with the accusation of forgetting its first love (Revelations 2:4), which would beg the question of what caused the change?

In both passages of scripture, the people represented did amazing things for God. The remnant of God's people in Haggai constructed God's Temple in less than four years. Within a span of a few decades, the Ephesus church were no longer the minority in their ministry setting. What the remnant of Israel faced at the genesis of their rebuilding effort, the church of Ephesus faced later in its ministry. The common denominator to both texts reveals the absence of pastoral care. Although the pastorate role was not defined, its

absence in both texts caused brokenness resulting in alienation. The alienation in both texts might have been avoided if accountability was practiced both in leadership and non-leadership, presence from the leaders and intentional contact was given.

The church of Ephesus' reputation further explains not merely working hard, but doing so without becoming weary is vital. Many false teachers and incorrect doctrines filled the church of Ephesus community, teaching a contrary gospel to Paul. Adhering to Apostle Paul's warnings (Ephesians 4:14-15), the members of Ephesus sought to protect the church. For decades, the church, despite the odds, persevered through trying situations. The church of Ephesus was in the center of all types of wickedness, but the church heeded Paul's warnings and kept the faith. Paul's presence, both in physical form and in letters contributed to the success of the church, as they looked to him, and sought his guidance. However, in Paul's absence, the church lost its focus, pastoral care was no longer given, resulting in the conflict spread within the church, causing brokenness.

The brokenness shifted to alienation in the church of Ephesus as overzealous screening of every incoming minister caused unnecessary conflict. While on his final journey, Apostle Paul met with the leaders of the Ephesus church to warn them of the evil (Acts 20:29-31). In turn, the overzealous obedience to Apostle Paul's warnings provided a dangerous trend for the entire church leading everyone to be the cause for speculation. Paul's repeated warnings were directed toward those in the community and outside of the church. However, with the absence of pastoral care practicing accountability, these examinations deficient of love, become a witch-hunt, where one or more leaders of the church can assign everyone guilt.

The text describes the church of Ephesus spiritually fighting to maintain its status quo since the church had lost its foundation of love. The text is unclear to what extent the love is lost, whether the love for God or humanity had been lost, describing only the absence of love. Alienation can lead the most devout believer away from the church and the love of the building and/or instruments of worship cannot replace the love for God or our brother and/or sister. Despite the remarkable achievements, both churches were broken within which is the genesis for alienation.

The essence of pastoral care is love. Love is the only tool in the believer's arsenal to overcome conflict within the church. Loving each other is the beginning for loving God; this is how beliefs are put into action (John 13:35). Despite what a church endures or sacrifices, obedience is better and believers are called to love God and one another (1 Samuel 15:22; Matthew 22:38). This love keeps both leaders and non-leaders accountable, by intentionally welcoming the presence of God. The role of pastoral care is essential as it makes God's love tangible for the believers, while facilitating healing to those alienated by other believers.

Old Testament

> [1]On the twenty-first day of the seventh month, the word of the Lord came through the prophet Haggai: [2]"Speak to Zerubbabel son of Shealtiel, governor of Judah, to Joshua son of Jozadak, the high priest, and to the remnant of the people. Ask them, [3]'Who of you is left who saw this house in its former glory? How does it look to you now? Does it not seem to you like nothing? [4]But now be strong, Zerubbabel,' declares the Lord. 'Be strong, Joshua son of Jozadak, the high priest. Be strong, all you people of the land,' declares the Lord, 'and work. For I am with you,' declares the Lord Almighty. [5]'This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.'[6]"This is what the Lord Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land. [7]I will shake all nations, and what is desired by all nations will come, and I will fill this house with glory,' says the

> Lord Almighty. [8]'The silver is mine and the gold is mine,' declares the Lord Almighty. [9]'The glory of this present house will be greater than the glory of the former house,' says the Lord Almighty. 'And in this place I will grant peace,' declares the Lord Almighty. (Haggai 2:1-9)

The first chapter of Haggai concludes with the work beginning and the spirit stirred within the leaders and the people. Less than fifty days from Haggai's initial visit and less than thirty days from the beginning of the rebuilding, Haggai returns to the people. One word describes the reason why Haggai returned so soon—brokenness.

> Those who had seen the splendor of Solomon's Temple in their childhood were now discouraging the younger workers by making disparaging remarks about the appearance and prospects of the present "ruin." They were comparing the old with the new and in so doing demoralizing the builders . . . He also knew that if they could be comforted, it was much more likely that the younger and more susceptible portion would be encouraged and cheered, and so the work would continue.[1]

With many of the people remembering Solomon's Temple, this new Temple just could not resemble the former Temple in their eyes. Solomon's Temple was destroyed in approximately 586 B.C. and Haggai spoke to the people in approximately 520 B.C. This would mean those who had seen the former Temple in its glory had to be at least sixty years of age. Although addressing everyone, Haggai returned to the remnant of God's people for his second visit with a specific audience in mind.

According to Shenton, it was the younger members who could retrieve the intended message from Haggai and resume work on rebuilding the Temple. The old adage, "Youth is wasted on the young," mirrors this context. The older generation was not able to see the spiritual past the physical. The younger generation was not bound by

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[1] Tim Shenton, *Haggai: An Expositional Commentary* (Leominster, UK: Day One, 2007), 45-46.

what they remembered; neither did they have anything to compare, but only followed the directive from the God of their ancestors to work.

Shenton argued the younger generation would be more likely to receive God's message because they were the only group that could understand. Assuming Shenton is correct, this is a radical move by Haggai, because in this culture, the seasoned members of the community were highly respected and revered. The wisdom of the elders was highly anticipated while the younger generations were viewed having much to learn. Despite being unorthodox for Haggai, this behavior is typical to Yahweh, as seen in scriptures.

God took a young shepherd boy and crowed him king, a prostitute to safe guard his people, a known persecutor of Christians to become His servant, and allowed countless battles though uneven in number to reveal victory for the "underdogs." The character of God appears to gravitate around those rejected by humanity to do extraordinary things for Him. Thus, Haggai followed the protocols in the first visit to the remnant of God's people, but in the second visit, God only sought a willing vessel.

> The people's derisory attitude is reflected in the prophet's response to it. One month after building work began, the modest proportions of the new Temple could already be discerned, and in keeping with the economic situation and the funds set aside for the building, it seems that many understood that the Temple being built would not compare with the Temple in its "first glory" — before its destruction. Indeed the word glory (כבוד) The derisory refers in many places to material wealth attitude of the people to the new Temple was so marked that they referred to it as "as nothing."[2]

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[2] Elie Assis, "A Disputed Temple (Haggai 2,1-9)," *Zeitschrift Für Die Alttestamentliche Wissenschaft* 120 (2008): 583, accessed September 4, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

From the beginning, this work on the new Temple was viewed as meager by many. For in their eyes, it never would compare to the Solomon's Temple, and thus the builders became discouraged. It is important when working for God to trust and find wholeness in His plan. However, distractions from God's work will cause the brokenness humankind possesses to resurface. As the younger builders worked, the older generation looked on and criticized. Haggai's message was simple, "for all to be strong, and to work" (Haggai 2:4). The word strong חָזַק translates to grow, or to show courage. Ironically, God's instruction to His children through Haggai echoes the narrative of Solomon building the Temple, as David also said to Solomon his son, "Be strong and courageous and do the work . . . " (1 Chronicles 28:20).

In both Solomon's Temple and the new Temple building accounts, the people became discouraged in the building. However, in the new building, the remnant of God's people was in economic distress and could not envision the construction of a Temple in such economic depression. Many faced personal financial crisis and waited for better times to arrive. Most likely, the people had such a reverence for God, they would rather not do anything than insult with a scanty attempt, and thus no action was best. When the people looked for means to finance the Temple for the glory of the past to be duplicated in this present Temple, the funds finally earmarked were not sufficient to the cost of building the second Temple. Thus, the older generation did not understand the rebuilding of the Temple was much more than outside appearance, but rather welcoming what was to come.

> By building this postexilic Temple, the people would help advance God's program of manifesting Himself in a central place of worship: the Solomonic Temple, and the yet-future millennial Temple. Therefore, their work was more

> than merely constructing a building; it was a spiritual work, which would ultimately culminate in God's millennial program.[3]

Haggai relays the message, "'The glory of this present house will be greater than the glory of the former house, says the Lord Almighty" (Haggai 2:9a). The glory was not in anything the builders or the people could create, but in God's plan for this new Temple. Conflict arose between the older generation and those working on the new Temple because the external appearance did not meet the older generation's expectations, but Lindsey argued that God desired for His people to worship as one. God gave the instruction to Samuel, "Do not consider his appearance or his height . . . " (1 Samuel 16:7).

This was in contrast to the selection of Saul, the first king of Israel, as his criteria were based upon his height and his outward appearance, "there was a Benjamite, a man of standing, whose name was Kish son of Abiel, the son of Zeror, the son of Bekorath, the son of Aphiah of Benjamin. Kish had a son named Saul, as handsome a young man as could be found anywhere in Israel, and he was a head taller than anyone else" (1 Samuel 9:1-2). Saul's kingly appearance appealed to the people, thus satisfying the desire of the people to be alike all the other nations for God knew the heart of Israel, and they would gather from the outer appearance the ability to lead God's people.

Throughout the scriptures, God reveals His character in new ways to illustrate "through Him all things are possible" (Matthew 19:26) despite the circumstances. God challenged His people through Haggai from the leadership down into spiritual maturity

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[3] F. D. Lindsey, "Haggai," *The Bible Knowledge Commentary: An Exposition of the Scriptures*, vol. 1, eds. J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), 1542.

and not consider external appearances, but to simply remember, "I am with you, and my Spirit remains with you" (Haggai 2:4b-5). Brokenness occurs when believers forget God is in control, and they do not allow Him to do His will. This is why God addressed the leaders first, then the people, to show that no one is exempt. In the reconstructing of the Temple, God wanted to show the people that though they were a remnant of people, and the funds were limited, the glory of the new building would overshadow the former. Rogland's interpretation differs,.

> Despite 1,13; 2,4,) this matter which the יגא)מכתא the reassurances that the Lord is with them Lord covenanted« is not to be understood here in terms of the promise of the divine presence 19 suggests, in terms of some obligation)ואריתי־לא(»but rather, as the injunction »do not fear imposed upon the people as one of the parties to the covenant. In other words, v. 5 is not an indicative statement concerning the blessing of the covenant relationship but is rather to be understood as an exhortation to carry out some specific covenantal obligation that had been laid upon the people at the time of their deliverance from Egypt.[4]

While the author disagrees with Rogland's explanation of God's presence with the people, there is agreement on the point of obligation. The children of Israel having been rescued from Egypt were now obligated to God who freed them from the bondage of slavery. The reference of the Exodus from Egypt served as a continual reminder of their obligation. Similarly, when Mordecai sent a message to Esther " . . . And who knows but that you have come to your royal position for such a time as this?" (Esther 4:14), it was to remind Esther that her position was for a Godly purpose.

While in captivity, the Israelites constructed many things for Pharaoh, and now the time had come to build for God. Many difficult situations arise from our own

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[4] Max Rogland, "Text and Temple in Haggai 2,5," *Zeitschrift Für Die Alttestamentliche Wissenschaft* 119 (2007): 412, accessed September 15, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

disobedience, but as Paul reminds us, "All things work together for the good of them who love the Lord, and are called to His purpose" (Romans 8:28). Even the time believers spend in unfavorable conditions will serve as learning phases for the future.

When Jesus called the disciples, saying, " . . . Follow me and I will make you fishers of men" (Matthew 4:19) He knew in order for an angler to be successful, learning the art of fishing was necessary. This includes understanding of the body of water, what fish is present, determining the desired food of the fish. Just as the angler knew how to be successful in fishing, they were able to apply the same tactics to be successful in their ministry converting unbelievers. While Israel constructed large edifices for Pharaoh, they learned necessary skills in order to construct the Temple for God. This is where Pastoral care is necessary, namely, to utilize the skillset learned in other capacities for the building of God's kingdom. Thus, God is able to use the source of our brokenness to His glory, if all is freely relinquished unto Him.

> Bearing in mind that the covenant involves not only mutual promises but also obligations on the parties involved, it would be perfectly appropriate for Hag 2,5 to refer to such commands as the matter which the Lord had »covenanted« with the people when they came out of Egypt. Thus, Haggai's post-Exilic audience is being urged not to be afraid of freely and generously making offerings for the rebuilding of the Temple, just as the Israelites were directed to do for the construction of the original tabernacle.[5]

The source of much brokenness in the church resides in the desire to complete a certain task or given directive. A task done out of mere obligation is not as fulfilling as one which is done willingly. Rogland reminded readers, " . . . God loves a cheerful giver" (2 Corinthians 9:7), highlighting God's desire that one not just follow His

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[5] Rogland, "Text and Temple," 413

commandments, but that one do so freely. God desired the rebuilding of the Temple in Haggai to be a joyous experience of His children giving back to Him and showing gratitude for what He had done. When God's children begin joyfully following His decrees, nothing can distract, and they are all as one. The Psalmist states, " . . . I love thy commandments above gold, yea fine gold . . . " (Psalms 119:27). When operating in God's plan, the fear of lack of anything should never dismay believers, as it does for unbelievers. Rogland suggested the fear should also include giving beyond what is comfortable in performing the rebuilding project.

God wanted His people to give wholeheartedly to His call so that he could bless them without restriction, for blessing is only limited by our faith. When believers do not hold back anything from God, He then moves in, heals all brokenness, and causes the source to be irrelevant. Choosing the people to build, Rogland posits God wanted the work to resemble the former Temple, but the glory would not compare. With the people coming together working, God established what Rogland references as the covenant, which included financing the build. Many scholars distinguish God's promise to the people in one of three interpretations: a messianic interpretation, a non-messianic interpretation, and a blend of the two.[6]

> Isaiah 14:16 f. describes the king of Babylon as one who "shook kingdoms" and "overthrew . . . cities." Ezekiel 31:16 says that the nations will quake at the downfall of Egypt. Clearly, the collapse of political powers as a result of the judgment of God is involved in such passages.[7]

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[6] R. A. Taylor and E. R. Clendenen, *Haggai, Malachi* Vol. 21A (Nashville TN: Broadman & Holman Publishers, 2004), 160.

[7] Herbert Martin Wolf, "Desire of All Nations in Haggai 2:7: Messianic or Not?" *Journal of The Evangelical Theological Society* 19, no. 2 (March 1, 1976): 98, accessed September 17, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

Although the author finds evidence to support the non-messianic interpretation, it is important to understand the references of the supplementary interpretations. Wolf stated, "In more recent days, however, a decided swing away from a messianic interpretation has been in vogue."[8] Thus, the author has to exceed ten years of publication in order to find the evidence in these interpretations. From the perspective of the people, Haggai could have appeared to recount the words of the King of Babylon as Wolf states thinking something was to happen. This is reiterated when the disciples asked Jesus if the kingdom was going to be restored to Israel (Acts 1:6).

When a prophet of God came to speak to the people, unless given a specific time in the prophecy, the timing of fulfillment was unclear. Although verse 7 speaks on what all nations to come desire, the specific time is unclear. The author believes the lack of timing could be the call of God to have faith while working, thus not eluding to a time of messianic interpretation. However, in the time of waiting, one must understand what faith can entail. As Mark Bonnema described,

> Our faith, if firm . . . looks upon disaster without disintegrating. It emerges again, without depending on well-rehearsed, orthodox, or knee-jerk responses. It shuns them as suspicious. I do not deny the truth of old answers we learned by rote as children, but I cannot run there in haste before I have first weighed the pain.[9]

Bonnema reminds in the midst of brokenness, the words received when younger are not easily accepted in adulthood. Thus, it can be easy to pacify a child with a response in earlier years, but as the child matures, that response will no longer sustain and more

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[8] Wolf, "Desire of All Nations," 97

[9] Mark Bonnema, "Walking Towards Hope: Experiencing Grace in a Time of Brokenness," *Chaplaincy Today* 23, no. 1 (2007): 51, accessed September 19, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

clarification is needed. Knowing God was going to save His people was paramount for the older generation, and hence the eschatological understanding could have been derived. However, for those who witnessed the present day image of the Temple in ruin, they understood God's calling to work. When believers work for the local church, it translates many times to performing a task for God. The understanding is although the enemy may discourage the work, fellow believers will encourage the work. When the opposite occurs, zeal is replaced by alienation, because of a lack of perceived love and trust in doing the task.

The continuance of work must fueled not by fear of God, but faith in God even when fellow believers begin to oppose. This is where Bonnema reminds that although things may appear dismal, true faith remains in Christ and temporary problems will be replaced by peace. However, when the trust is misplaced or faith is not as deep as one may have thought, the stash of all the quick fixes will be deployed and result only in brokenness.

Although remaining faithful during disconcerting times, churches are not exempt from brokenness. Each church, despite the size and number of names on the roster has a core membership, which provides the majority of the financial and physical support. Haggai focused on the core membership, the younger population on his second visit, and encouraged them to continue to build. Unfortunately, like many situations, the population, who did not work, created the most discord.

Bonnema referenced an author recovering from a traumatic brain injury. "He has been forced to become familiar with a place called 'I don't know,' trusting God to move

him towards a place called 'a hope and a future.'"[10] The fallacy many lifelong believers have is to think they know God's plan. Thus believers begin to speak for God, when the only way we should to speak for God is through our love for one another.

If the seasoned population encouraged the builders to work for God, and showed love for each other, more would have been accomplished and they would have seen the insertion of peace earlier. The peace, Haggai says, further distinguishes the two Temples since the former Temple was destroyed because of war. In order for peace to come, there must be love, which heals the brokenness. Love is the perquisite of peace as it allows the formation of trust. The peace in the house of God may begin to reference the restoration of relationships within the community again, after the building would be completed.

As love is necessary in the rebuilding of churches and communities, the text of Haggai contrasts to the church of Ephesus in Revelation, which was known as a church of love, but had a mark against it. In both texts, the people set out to do the will of God, and to show love to one another. Each passage reveals the separate trials encountered while attempting to remain faithful. In addition, each text identifies people within the group leading a cause.

Even through the similarities, however, the one distinction between the texts is the pre and post view. Haggai records the building and working together of a house and its challenges, whereas Revelation narrates the effects of the absence of the presence of God. Both texts illustrate brokenness in different ways. The remnants in Haggai were broken

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[10] Bonnema, "Walking Towards Hope," 51

as they could not see the future, but referenced the past. Ephesus was broken because of the neglect of their past which carried into the future.

The church is depicted in both of these passages. There are some churches that can maintain themselves financially, but have lost spiritual love, and there are some churches that are in need of physical rebuilding. Neither church is beyond saving, but the first move was for each to understand where its shortcomings were and to allow God to remedy the situation.

New Testament

> [2] I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false. [3] You have persevered and have endured hardships for my name, and have not grown weary.[4] Yet I hold this against you: You have forsaken the love you had at first. [5] Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place. [6] But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate. [7] Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give the right to eat from the tree of life, which is in the paradise of God. (Revelation 2: 2-5)

Upon reading the first few verses of this text, it would appear this church has it all together. This church is a hard-working church and has persevered, even in the midst of influences of that land and time. This church continued to strive against the norm and was on guard heeding the warning, "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves" (Matthew 7:15). Despite their perseverance and enduring hardships in the name of God, this church neglected its core principle of love. The Bible instructs, "The fear of the LORD is the beginning of wisdom . . . " (Proverbs 9:10a) and thus explains the peril of the church of Ephesus. God does not

want us to be afraid of Him, but rather fear in reverence. When believers cherish God and the things of God, there is a love that accompanies that respect. This respect allows believers to understand the limitations of man, but also the power that God can provide. When God is removed as the head, the direction shifts to brokenness and disparity as the flesh overshadows the holy.

To recover from brokenness, pastoral care is the answer. The church of Ephesus began in tough times, but depended on Paul with guidance through his letters and his presence. Paul visited the church of Ephesus while Apollos spent time in Corinth. "While Apollos was at Corinth, Paul took the road through the interior and arrived at Ephesus" (Acts 19:1). According to historical accounts for the church at Ephesus,

> The first Christian community in Ephesus was established by St John and developed by St Paul. Paul came in to the city to fulfill the promise that he had given on his brief visit when returning from Corinth and stayed for about three and a half years and wrote his letters to Ephesians in captivity most probably here in Ephesus. When Paul came to Ephesus, first in the synagogues and then everywhere in the city, he preached the gospel and gained followers. The church of Ephesus which became the head of the Seven Churches in western Asia Minor was established by Paul. St Paul had to struggle with magicians and soothsayers in Ephesus while struggling with state offices and pagans.[11]

According to the record above, although Paul did not originally begin the work in Ephesus, he developed the work. Paul was strategic in his pastoral care, as he immediately began his ministry in the synagogues, then venturing out into the community. He brought believers into the church by the power of the gospel of Jesus Christ. Paul exhibited the pastoral role to the church of Ephesus both while he was present with the church for over three years and in his letters. In his letters, Paul was intentional in the contact with the church and continued to encourage but provide pastoral

[11] Ephesus, "St Paul in Ephesus," Ephesus Ancient City, accessed November 5, 2014, http://www.ephesus.us/ephesus/st_paul_in_ephesus.htm

care through his letters. In addition, Paul also sent Tychicus to be a physical presence in his stead to update the church of Ephesus. (Ephesians 6:21, 22).

The pastoral care Paul provided by no means eliminated all of the conflict within the church. The church of Ephesus was in need of continual pastoral care to learn how to work as one body. However, it is important to understand pastoral care clearly, which Clebsche and Jaekle explained by stating, "The ministry of the cure of Souls, or pastoral care, consists of helping acts done by representative Christian persons, directed toward healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns."[12]

This underscores that pastoral care must first be intentional by those who are believers themselves in their heart. In order to teach about the principles of God, the evidence must be present in the teacher by practice, rather than by mere word. In the Haggai text, the leaders were approached first for the rebuilding, and also in the Ephesus account, the leaders were first contacted The Ephesian church fought hard for the letter of the law, but it appears they forgot the spirit in which it was written.

These believers had become so alienated; their guard rose even in unnecessary situations. Wiersbe stated, "It was also a *sacrificing* church, for the word *labor* means "toil to the point of exhaustion."[13] The church was a giving church in that it worked hard for God, but in a way contrary to God's plan. People experience brokenness when the connection from God is severed by personal desire. Bonganjalo Goba referred to this

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[12] William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (Englewood Cliffs, NJ: Prentice Hall, 1964), 4.

[13] Warren. W. Wiersbe, *The Bible Exposition Commentary,* vol. 2 (Wheaton, IL: Victor Books, 1996), 572.

mentality as personal and social brokenness, which is only overcome by pastoral theology. Goba described pastoral theology in this way:

> Pastoral theology is the praxis of the Christian faith that seeks to liberate God's people from personal and social brokenness. It is an attempt to enliven the liberating presence of Christ in the process of healing, enabling individuals and communities to experience concretely the presence of the Kingdom of God . . . Black theology is a pastoral theology for it seeks to liberate blacks, even whites for that matter, from the oppression of human brokenness. It is a theology, which seeks to restore and heal the brokenness of black humanity.[14]

Goba explained pastoral theology primarily seeks to provide freedom to the people of God. If the people are not freed from what binds them, nothing else done will provide benefit. The author agrees with Goba, namely, that the way to overcome brokenness is the impartation of Christ. It is understood that pastoral theology is an attempt, as the Pastor is only an instrument, that God will utilize. In addition, it does take the willingness of those broken to accept the transformation being suggested. This transformation includes being aware of the Kingdom of God, which would supersede their feelings of inadequacy stemming from their brokenness.

For brokenness to be healed, a person must be willing to face the pain, embrace it, and realize there is another way. Goba appears to assert that pastoral theology is the redirecting of those who are away from God, to turn back, which echoes the scripture, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land" (2 Chronicles 7:14). The act of repentance or turning

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[14] Bonganjalo Goba, "The Role of the Black Church in the Process of Healing Human Brokenness: A Perspective in Pastoral Theology," *Journal of Theology for Southern Africa* 28 (1979): 7, accessed October 1, 2015, *ATLA Religion Database with ATLASerials*, EBSCOhost.

one hundred and eighty degrees is going a different way than previously, which requires an internal desire to change.

Goba described pastoral theology not as an individual attempt, but for the community efforts as well. The church is to affect the community in which it is located. The church of Ephesus was located in a very diverse city, but in order to be effective the church had to change first. Love was paramount in showing the community the true representation of God. To experience the Kingdom of God, the absence of self is required. The flesh judges what is seen on the outside as the Haggai narrative describes, but God looks for what is inside. Once this transpires, the healing then begins.

Goba further explained that black theology continues with the pastoral theology as it ministers to those who have been ostracized personally or socially. It is relevant to highlight that the African Methodist Episcopal Church was founded because of an act of alienation, resulting in a worldwide ministry. The church has suffered much hardship and experienced a great deal of brokenness because of its ethnicity. However, although the name *black theology* is derived from the hardship of one ethnic group, Goba was aware that brokenness is not isolated to one race.

Brokenness can include separation. As Wiersbe explained, "The Ephesian church was a *separated* people, for they carefully examined the visiting ministers (see 2 John 7–11) to see if they were genuine."[15] While the church continued to fight amongst its family and community in the name of God, it slowly began to create distance between itself and everyone else. This concluded in a constant fight against everyone in the community. Although the church of Ephesus did not need physical reconstruction, it was a broken

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[15] Wiersbe, *The Bible Exposition Commentary*, 573.

church. The Ephesian church was on guard, as they regularly received new ministers, which many times were not interested in the health of the local church but promoting their individual theology.

The fight was admirable. However, while they were protecting themselves, they fought more than they should resulting in forgetting about the real reason for the church, to love. Pastoral theology focuses on the Pastor being the avenue in which people experience God. This is vital as the Pastor only is there as William A Clebsch and Charles R Jaekle, authors *of Pastoral Care in Historical Perspective* reminds as a representative, solely to provide direction to Christ. In order for brokenness in a body of Christ to be healed, pastoral care must be present.

The Pastor must be familiar with brokenness on a personal level, so empathy resounds in conversation. Broken people lash out, but broken believers use their knowledge of the holy profane just to inflict more pain in others. The church of Ephesus experienced this brokenness because of the distance created from the alienation of many who came amongst their midst, and eventually led to those in their number. Believers are able to accomplish anything through Christ, however division from within will cause destruction. Hurt will perpetuate with brokenness inside of the church, until God's love is accepted.

Peter informs the churches, "love each other deeply, because perfect love covers a multitude of sins" (1 Peter 4:8). This is what the Angel read against Ephesus, the love from all the good deeds was absent. Without love, "God would not have sent His only son so none would have to perish" (John 3:16), and without his blood being shed, there would be no remission of sins (Hebrews 9:22). Love is the primary reason for the

existence of the church. Ironically, the church Ephesus did not begin with a lack of love; but it was the opposite. The narrative describes this in with " . . . consider how far you have fallen" (Revelation 2:5). This begs the question, what makes the Ephesus church stand out from other churches to be mentioned with such distinction?

> In what is today modern Turkey, Ephesus was a bustling trade and port city, the inhabitants reflecting a wealthy and cosmopolitan lifestyle. Because of its location, the Romans had made Ephesus an administrative center for all the regional cities. Religious Temples, a sporting arena, and a popular theater were among the beautiful buildings that offered the entire province an entry point into the cultural luxuries of the Empire. A city of over a quarter-million people, the largest in Asia Minor and ranking fourth in the Roman Empire, would warrant this privileged role as the first church to be addressed.[16]

The location of Ephesus invited much scrutiny but also made possible the great work for the kingdom of God. This was the hometown of the Temple of Diana or Artemis, the goddess of the temple was called by the Greeks. Paul recounted his experience with the local silversmiths in Acts 19 who made replicas of Diana and began an uproar, since the Christian message caused a loss of profits. The whole town was brought into a panic because some thought Diana was being attacked.

The church of Ephesus found itself within the same city speaking against the very same god and practices of these people. The conference churches now find themselves in a new battle for their communities. Before, churches were filled on Sundays and people would volunteer to help and provide for the church's needs. Now, more churches resemble the mentality described in Haggai: Self before God because of personal and social brokenness.

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[16] R. K. Eckley, *Revelation: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2006), 66.

Eckley explained, "In just a few decades the Christians in Ephesus went from being the oppressed minority to being the aggressors, in control of the religious culture themselves."[17] The tables had turned, which meant that the church, which had just survived, was now thriving. While the church experienced hardships, faith and endurance was practiced; now, those same principles had been forgotten as better times prevailed. Periods of distress are designed to bring the church closer to God. Often, the church breaks away from the "valley lessons" and focuses on a manner separate from God. Eckley explained the brokenness of Ephesus, which describes many conference churches.

> They [The church of Ephesus] seemed fixated on correct teaching and uniformity of thought. This virtue can quickly turn in on itself. Being morally judgmental while crusading against the prevailing evils of society can lead to a lack of compassion and love for the very people that Jesus came to save. It is not enough to be intolerant of the wrong doers of society; the Church must also be active in enabling them to live righteous lives. Apparently, the Christian community had succeeded at putting the silversmiths out of business, but they had not contributed to the economy in such a way as to find new livelihood for them.[18]

The church of Ephesus, like modern churches, forgot it was simply children of God, and should remain teachable in all aspects of life, as even Paul described, "I press toward the mark . . . " (Philippians 3:14). When the church believes it can affect change in the absence of love, every of one its effort is tainted. The brokenness of the teachers and members of the church are highlighted in every teaching, because they speak against the inferred unrighteousness, which originates from negative personal experiences. If Ephesus focused on the root rather than treating what was visible, God would have been in the equation. In the absence of love, the judgmental connotation is apparent, as there is no guide to becoming better, but rather only to change.

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[17] Eckley, *Revelation*, 66.

[18] Eckley, *Revelation*, 67.

The brokenness of Ephesus is highlighted in the Eckley comment regarding the silversmiths out of business. As churches rally against those who cause a negative impact in our communities, praying for safety and change, actions are necessary to see an adjustment. The church needs to be an example to the community every day to ensure the model is set. In this regard, guidance through love is necessary. When the church encounters someone who is not living the "righteous life," it must be understood by those by whose righteousness they are measured. Not measuring up to man's standards does not equate to missing the mark of God. The church of Ephesus was focused on the outside appearance of making Christians they neglected to evaluate the inside of believers, which is the recipe for alienation of believers.

Ephesus, the remnant of Israel in Haggai, and modern churches all share a brokenness because grace was not taken into consideration. The grace of God allows not only patience while a person makes progress in the faith, but it also ensures that a good work is being performed. Brokenness was in the community where the church of Ephesus ministered because although the message Jesus is the only way was vivid, there were no provisions to help the transition. People were asked to leave what they had known—familial customs and cultural norms—to follow a man they had never met with no assistance from the church. When the church misrepresents the Christian life, new converts can find themselves confused because the cost of being a disciple was not accurately described.

The church at Ephesus operated differently than others in the city but because of its growth, it assumed everything was being done on its behalf correctly. In relation, the church has reached periods of growth, but in the midst, many did not teach the new

members the structure of the A.M.E church which includes the framework of the denomination. Thus, members are broken or disheartened when the Pastor is appointed to another church, or the episcopal governing system may leave little room for members' concerns. The Ephesus church along with the conference churches were growing the church, but not making disciples.

The administration of the church sets the tone for the warning lampstand or the presence of God being removed. Although the church had forgotten the application of love in its practices, it still found protection under the grace of God. With the removal of the lampstand from the church, the divine protection would be gone. The purpose of the church in Ephesus was to make disciples for God, but without God, the church was pointless. With God's presence in jeopardy, the order of the church would be unsure.

Ironically, the church hated the practices of the Nicolatians, which God hated, but they still appeared to adopt their teaching of separation. The Nicolatians created the distinction between clergy and laypersons, as the only biblical separation is between the people and the priests. This is another warning to ensure the church does not adopt the principles of its communities, as these are against God.

The only way to heal the brokenness caused by the sin and the neglect of the church is to follow Christ with our heart, mind, and soul. From this stance, we no longer let the earthly separations divide, but rather see co-laborers, and those in need of evangelization. The results of seeking God's vision to see within oneself yields a remnant that Wiersbe described by noting:

> Revelation 2:7 makes it clear that individual believers within the church may be true to the Lord, no matter what others may do. In these seven messages, the "overcomers" are not a "spiritual elite," but rather the true believers whose faith has given them victory (1 John 5:4–5). Sinful man was banned from the tree

> of life (Gen. 3:22–24), but in Christ, we have eternal abundant life (John 3:16; 10:10). We enjoy this blessing now, and we shall enjoy it in greater measure in eternity (Rev. 22:1–5).[19]

The seventh verse describes the true believers, who are not persuaded by others and their actions. Like the remnant in Haggai, these faithful few continued to trust God despite what was going on around them. Making this choice broke them away from many relationships and experiences of family and friends, but their choice made them spiritually whole. The decision becomes a personal one, just like following Christ, where believers must decide what path they will follow, and understand the consequences for their choice. Pastoral care is important to help believers transition from what has been comfortable to be led within the Spirit.

Enduring isolation for the work of Christ is often necessary in order to affect change. Pastoral care increases the resolve of believers to stay true to God. When the Pastor is able to give presence, and is intentional in following up, the isolation becomes bearable. When believers are isolated without strong pastoral presence, this produces alienation. The church of Ephesus' first years of ministry caused isolation. In this context an isolated church could become a dangerous church quickly.

With the leadership of the church not exercising pastoral care, the church lost its opportunity to serve the community. The cost of following Christ can include the separation of familial units, friends, and/or the feeling of isolation and despair. At such times, many could question whether they heard the voice of God correctly, or at all. This uncertainty could cause many to divert away from God, back to what is popular. However, God reminds His true believers that those who will hold out for Him will find

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[19] Wiersbe, *The Bible Exposition Commentary*, 572.

the true victory in Him. God desires not just for the ministry to begin strong, but to endure and keep the love that it had at the beginning.

In conclusion, both texts of the Bible present God's people in different phases, but facing the common problem of brokenness. In both scriptures, established leadership was present but failed to assert pastoral care in its leadership, and, thus, some became alienated. The leaders were present, but neglected to be accountable to God. In the book of Haggai, the people said it was not time to rebuild the house of God, and in the book of Revelation, the church forgot the primary component, love. In both cases, the leadership failed to exercise accountability in pastoral care, both for themselves or for the people they led. Although each of the churches benefited from outside guidance in the persons of Haggai and Apostle Paul, these two men could never have meant to be the resident spiritual leaders for the respective congregations. Thus when each departed, the people no longer had the pastoral care needed to avoid brokenness, which resulted in alienation.

The term "church" describes believers and not an actual edifice. The author has utilized both periscope of scriptures to emphasize brokenness in the church. This brokenness was shown in Haggai when both the physical and the spiritual church were broken until rebuilding of God's Temple took place. With the church of Ephesus, the church received accolades for doing such a wondrous job on many things, but they were deficient in love, thus alienating others. Both scriptures outlined the challenges faced in many present day churches with the lack of love and both scriptures supported the younger generation. In addition, both scriptures revealed the alienation occurring in trying to do something other than the norm.

If pastoral care was present in the biblical record of Haggai, the younger generation may not have faced the level of opposition they experienced. In the same manner, the church of Ephesus could have continued to operate in love just as when Paul was present, and exhibited a positive example for other churches. If the leaders practiced accountability from a personal standpoint, they would not have needed Haggai to come, or the church of Ephesus' record would have been much more complimentary. The leaders would have measured their lives first, and then ensured the people practiced the same principles. If pastoral care were exhibited in the form of presence, the alienation of the younger builders in the account of Haggai would not have transpired because the leader would have ceased that behavior.

If intentional contact and follow up was made to the people who were hurting, it is quite possible God's Temple would have been reconstructed sooner, and conceivably the first Temple would not have been in ruin because people would have been directed to look to God. The remnant of Israel would have seen money was not a concern. Similarly, the church of Ephesus would have been more effective in ministry by embracing the community more and internal strife less. The church or Ephesus would have been vigilant not only in guarding against the attacks from false prophets, but also in the application of grace for everyone.

Whether pastoral care is lacking or abounding, the effects are widespread. Pastoral care can shift the direction of a given people, and will shape the relationship between them, their brothers and/or sisters, and Christ. Pastoral care highlights the character of God into a manner which humankind can experience; it invites humankind into the presence of God. In both scriptures, the theme of God's presence is available for

those who believe. In Haggai, the scripture reminds believers God can make anything greater than its predecessor if trust is placed in Him. The church of Ephesus was reminded love could cover anything (1 Peter 4:8). There is still hope for the church today, as it can be used to the glory of God in great ways. Achieving this, however, would entail redefining what ministry consists of, being open to new ideas, and understanding God's grace for all people, which starts with the Pastor.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Richard Allen was born in Philadelphia on February 14, 1760. With his birth, came the reformation of the Black Church and the formation of the African Methodist Episcopal Church. Allen was born a slave and was sold to a Delaware plantation owner, the infamous lawyer and legal scholar, Benjamin Chew. [1] At the age of eight, Allen and his family were sold to Stokely Sturgis, who owned the Whitehall plantation. Sturgis was not a believer himself, but Allen records, "My master was an unconverted man, and all the family, but he was what the world called a good master . . . He was more like a father to his slaves than anything else."[2]

One of the ways Sturgis became like a father to Allen and his brother is by attending the meetings of the Methodist Society. Many argue God's providence was in the encouragement from Sturgis that prompted Allen to connect with the Methodist church to begin his journey of faith. Sturgis provided pastoral care as an unbeliever in the form of presence, follow up, and accountability. Although Allen faced alienation, he

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[1] "Allen Enslaved," Historical Society of Pennsylvania, accessed November 17, 2014, http://hsp.org /history-online/exhibits/richard-allen-apostle-of-freedom/allen-enslaved.

[2] Richard Allen, *The Life, Experience and Gospel Labors of the Rt. Rev. Richard Allen*, 3rd ed. (Nashville, TN: AMEC Sunday School Union Publishing House, 1990), 14.

learned pastoral care from various people along his journey, which led to growth within the African Methodist Episcopal church.

Many events in Allen's life prepared him for the ministry. If being born into slavery was not enough, the Allen family was split when members of his family were sold to cover debts at the Delaware plantation. Allen sought for his freedom, in addition to the freedom of those still in slavery. Many other slave owners were not like Sturgis. The move from the Delaware plantation to Whitehall would prove to be the best move for Allen. The Historical Society of Pennsylvania remarked, "After Allen had been separated from his family, the young man felt the chains of bondage weigh him down, and he lost faith in the possibility of freedom."[3] His first pastoral care experience was at the hand of his master, which was an unbeliever by the name of Stokely Sturgis. It was the encouragement of Sturgis for Allen and his brother to attend the meetings, for Sturgis said, "I am not good myself, I like to see you striving yourselves to be good."[4] Sturgis believed Allen and his brother should go as often as possible to the Methodist meetings.

This encouragement proved Sturgis was intentional with his contact with Allen. After the separation from many of his family members, this allowed Allen and his brother to see more of Christ again, and on a deeper level. On many occasions, Sturgis sought out Allen and his brother to inquire why they did not attend the daily meeting. With this

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[3] Historical Society of Pennsylvania, "Allen Enslaved."

[4] Allen, *The Life*, 25.

action, Sturgis promoted personal accountability amongst his slaves by the respect in which he treated them.

Again, however, alienation found Allen as the neighboring plantation owners believed Sturgis' philosophy would backfire and cause a riot at the Sturgis plantation. Allen and his brother decided together to work hard to prove them wrong. Thus, Allen's desire to attend the meetings was secondary, as ensuring his daily work was complete or even ahead, in comparison to the labor of the other slaves. Allen did not want to take advantage of Sturgis, nor did they want the other plantation owners to be correct.

Allen's work ethic reinforced Sturgis' belief that religion had a positive effect on slaves, although attending meetings, Allen became discouraged regarding his chance at freedom. However, with the teachings of one of the Methodist preachers who frequently visited Sturgis' home, Allen's hope resurfaced. Though Sturgis' conversion was unclear, he decided slavery was no longer acceptable and told Allen he would be allowed to buy his own freedom for an amount close to $2,000.

Although the deal had been created, financing it was a bit more problematic for when Allen found a job in a nearby brickyard, he worked harder than he ever had before to open his hands after a day's work. Allen began working hard to pay off the debt to Sturgis and saved his money whenever possible. It was at this time Allen began preaching in the circuit for the Methodist Church, whose audiences were comprised mostly of slaves and freed blacks.

It was never the intent of Richard Allen to establish a new denomination, only to call the Methodist church to focus on its growing population of blacks, which consisted of both freemen and slaves. Although Allen preached for Methodist meetings in the circuit, submitted his collection of money unto, and enlarged the church by leading many to Christ, the Methodist church did not support him. Allen's needs were provided for either by himself working or by both men and women he met along his travels. Allen noted, "for I had many trials to pass through, and I received nothing from the Methodist connection."[5]

Although the Methodist church did not support Allen, the threatening of the "reading out of the meeting" was a common practice if the wishes of the church leadership were not followed.

> In many cases, however, the preachers would act to please their own fancy, without discipline, until some of them became such tyrants and more especially to the colored people. They would turn them out of the society, giving them no trial, for the smallest offense, perhaps only hearsay. They would frequently, in meeting the class, impeach some of the members of whom they had heard an ill report, and turn them out, saying, "I have heard thus of you, and you are no more a member of society"—without witnesses on either side.[6]

The Methodist church did not recognize the value of each member, but rather still practiced the same racism of the community in which the church served. The threat of

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[5] Allen, *The Life*, 26.

[6] Allen, *The Life*, 27.

losing membership in that society was a serious one, and the constant fear proved to be stressful for the black members.

Although the removal of a name from a church roster would not wound physically, the diction Allen utilized captured the emotional and mental effects for the black members. Once their name was listed on a roster, they had significance, more than just a field hand or laborer but someone who mattered. Their identity lay in remaining on the roll, for their contributions and character were referenced apart from their ethnicity and they were remembered by name. Conversely, for the black members, this removal felt like rejection from society as a whole, since they would be forgotten and once again be recognized as possessions rather than people.

Methodist Church was founded upon the principles of helping the less fortunate and the average person, which resulted in church growth amongst the indigent community. However, with the indigent congregants surpassing the Caucasian membership, many members wanted control to be established. Since slavery was still practiced, many black members of the church were current or former slaves, and the implementation of the Discipline was in the hands of the Church Leaders, which slighted the black congregants.

Allen was convinced the guidelines within the Discipline were created to address the church-operated principles of fear and alienation. The black community endured daily alienation from two sources: slavery and the lack of opportunities for free blacks. The Methodist church presented a unique opportunity to unite without any respect of positon

within the community. Since the black community represented a large portion of the Methodist church, church leaders had to find a way to regain control.

The desire to leave a legacy an, to show its contribution was important to the black community. The master was or had been the provider and made decisions from rations of food to the overall treatment while on the plantation. The Methodist Church was managed by the Episcopal system. This means there is a Bishop who appoints presiding elders to manage the Pastors. Each person filling the role of Presiding Elder would attempt to dismantle the African church, as it had become a threat to the Methodist church. The first attempt was a man named only Mr. C, who deceived the African Church in hopes of returning it and its possessions to Methodist leadership.

Mr. C had convinced Allen and other members this incorporation was necessary as it would protect the African Church and establish a separation from the Methodist church. Mr. C, who transferred ownership back to the Methodist leadership, incorporated the African Church under the Methodist name. The African church operated for over ten years prior to the demand of both the keys and books of the church from the Presiding Elder, whose intent was not to close the church, but to resume control. This alienation attacked the dignity of the members of the African Church since for over a decade they had labored to support the works and expenses of the church, through much personal sacrifice from members and the community. Once the vote was taken of the members to revise the incorporation, the Methodist church leadership threatened once again to remove the members from the Methodist Church roster.

This time however, the threats had an adverse effect as the members of the African Church began to see the leadership in the same light as their masters and others who oppressed them. Through the alienation of this church and its members, wisdom began to grow. When the attempts to take over the church including the failed assertion of the Presiding Elder as the Pastor, the Methodist church sought to enforce conference dues to pay the ministers when they preached at the African Church. However, the Methodists once again slighted the African Church, as the church was required to pay the full amount with infrequent ministerial presence. The wisdom of the Trustee Board amended the amount paid based upon ministerial attendance, but the ministers were disturbed and refused to take the adjusted amount of money.

Since the African Church refused to pay its dues, the Presiding Elder read the members out of membership and expelled any Minister who served within the congregation. Within a short time, the Methodist leadership set up a place of worship in close proximity to the African Church, notifying its members of its inception. The new Methodist church inception was a failure as the alienation had strengthened the African Church and community. The last attempt of the Methodist church to regain control was through the legal system. The Methodist Church sued the African Church for use of the name Methodist within its name and argued the control must be given back. This case escalated all the way to the U.S. Supreme Court, where the Court ruled in favor of the African Church.

The alienation felt amongst all the black congregations became the genesis for the first general meeting. In April 1816, the African Methodist Episcopal Church or A.M.E Church was created. This meeting incorporated delegates from Baltimore and other areas to unite under one body. This name signified the defeat of the Methodist Church's attempt to tear down the church, and the triumph of the pastoral care Richard Allen practiced. Richard Allen did not learn pastoral care from traditional education, rather from experience. Allen believed the appeal of Methodism to the downtrodden was the simplicity of the message and The Discipline. Once the A.M.E. Church was formed, Allen spelled out the idea of a Discipline saying:

> We deemed it expedient to have a form of discipline, whereby we may guide our people in the fear of God, in the unity of the Spirit, and in the bonds of peace, and preserve us from the spiritual despotism which we have so recently experienced- remembering that we are not to lord it over God's heritage, as greedy dogs that can never have enough. But with long-suffering and bowels of compassion to bear each other's burdens . . . "[7]

Above all else, Allen did not want the A.M.E. Church to perpetuate the same oppressive agenda from which it most recently escaped, but to be a refuge. This transformation required pastoral care to break the circle of alienation and brokenness and replace those with inclusion and healing. The pastoral care practiced by Allen emphasized the leaders' presence to guide the people, to be intentional about unity of the Spirit and peace while following the direction of the Spirit. Allen's experience allowed

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[7] Allen, *The Life*, 33.

him to comprehend the pastoral care given to him, but also the importance in its continued expression for the life of the church.

In the lives of many ministers lies a person who is called a "spiritual father." This role was not to replace the earthly father, but to acclimate the young minister into the life of ministry. However, in the writings of Allen, no reference to his father or any activities or time spent with him during his formative years was mentioned. In fact, when some of his family members were sold to another slave owner, his father, still present, did not provide any comfort.

Allen did refer to those who aided him in the ministry. The first was Stokely Sturgis, as he fostered the atmosphere for Allen to receive his call to religion in 1777.[8] This was the most significant relationship for Allen. From it, he learned to understand the balance of work and ministry. Even when Allen and his brother were unable to attend the Methodist meetings, he would still set time aside to pray and give to the Lord.

Though Allen was excited to leave the plantation and the purchase of his freedom, he admits to the conflict of emotions he experienced when the time came to leave. He did, however, find comfort in knowing that Sturgis continued to offer his home as a place of refuge. Sturgis provided the love and support for Allen and became the father he wanted. Ironically, although Sturgis sold some of Allen's family, which caused pain, his slaves, saw a good master who cared. Allen and his family were slaves, but they were

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[8] Historical Society of Pennsylvania, "Allen Enslaved."

treated well, and were not accustomed to working as hard as many other slaves because Allen had favor from their master. This showed Allen the presence of God in his life even in the midst of negative circumstances.

Allen learned that negative situations are learning moments that can be just as valuable as positive situations are. Allen began preaching shortly after working cutting cords which is very hard physical labor and although he was tired and many times blistered in such a degree, "it was with difficulty I could open or shut them."[9] His perseverance to his beliefs did not arise from a point of obligation, but from purpose, which was instilled on the plantation. His purpose was to spread the Gospel of Jesus Christ to unbelievers. Even in the midst of falling ill, his dedication remained unscathed, and he continued preaching and teaching.

Allen's sickness formed his mindset when Bishop Ashbury requested that Allen accompany him under stringent circumstances, which were very little food, water and relying solely on the generosity of the people while traveling the circuit, or a multitude of churches in a given region. The circumstances for Allen's travel would be that he would have to sleep in the carriage many nights because those who would provide sleeping arrangements for Ashbury would not do the same for Allen because he was black.

In addition, Allen was not allowed to communicate with slaves while on the road. Allen understood from his experience the need for assistance when someone is ill. Allen

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[9] Allen, *The Life*, 16.

replied, "I told him I would not travel with him on these conditions. He asked me my reason. I told him if I was taken sick, who was to support me? . . . I told him he would be taken care of let his afflictions be as they were, or let him be taken sick where he would, he would be taken care of; but I doubted whether it would be the case with myself."[10] Allen's practice of pastoral care created popularity amongst the slaves, and alienated black people alike.

Dr. Samuel Park, who is a pastoral counselor, explains how the pastoral identity is constructed:

> Pastoral caregivers construct their identities through interactions with care -seekers by interweaving God's providential calling and clients' specific calls for helping adapting to or working toward changing existing social structure. Such constructions frequently require the adoption of multiple pastoral identities that include spiritual representative, fellow human, "pastor," and possibly even divine partaker.[11]

During the conversation with Bishop Ashbury, Allen highlighted the hypocrisy in the church, which became known a few years later at St George Church.[12] Allen's identity was constructed through the need of the people were forgotten, ignored. His pastoral identity was formed and he tried to highlight the inconsistency within the Church to the Bishop and how it could be rectified. This hypocrisy highlighted the distinction between clergy from the racial point of view.

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[10] Allen, *The Life*, 21.

[11] Samuel Park, "Pastoral Identity Constructed in Care-Giving Relationships," *Journal of Pastoral Care and Counseling (Online)* 66, no. 2 (June 1, 2012), accessed December 22, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

[12] Allen, *The Life*, 23.

This seemingly generous offer from the Bishop was inundated with separatist notions, including not being able to intermix with slaves, and the requirement of sleeping in the carriage. The Bishop argued both he and Allen would be receiving the same compensation, but a discrepancy arose if Allen fell ill. Many times slaves would find assistance from other slaves. However, the stipulation that Allen not intermingle with slaves isolated and alienated him from other people of color if a need arose. In contrast, the Bishop would have had ample assistance if he became ill or something else occurred to him. Allen's practice of pastoral care created popularity amongst the slaves and alienated black people. Through his personal illness, he learned the importance of caring for those who were not able to care for themselves.

Allen, being free, understood his well-being was dependent upon himself whereas slaves were completely dependent upon their masters to provide for their needs. This created a sense of hostility in the relationships of the black family as the man was no longer seen as the provider. "The Apology," a poem by Kha Yah, identified the affects slavery had on the black familial unit:

> They beat me and I called you to save me, but you couldn't so I secretly resented you. They took our babies and sold them, I begged you to save us, . . . but you could not, so I secretly blamed you. They raped me, and I cried out for you to protect me, but you could not. Therefore, I stopped trusting you. You were supposed to be my man . . . my provider . . . my protector but when I needed you — you could not be there. Therefore, I hated you. How could I let you tell me what to do. When massa could protect me more than you, how could I submit to you when you are forced to submit to massa? So to protect myself I submitted to the one who could protect me and our children. I stopped trusting you, I stopped loving you, I stopped honoring you, I stopped valuing you and in turn I became valueless to you. I didn't see the frustration in your eyes when our children were

> sold, I didn't hear your silent cries when I was beaten. I didn't see your anger when I was being ravished . . . I didn't understand that you held your emotions to be strong for me. I thought you didn't care, but you wanted to be there . . . you wanted to protect me . . . you wanted to. But Massa made it so you couldn't so I would trust him more than you. I didn't see the hidden hands shaping our destiny, all I saw was my pain and the feeling that you neglected me. For all the times I blamed you, I'm sorry. For the resentment and distrust I've held against you for centuries. I'm sorry. For the times I've let you down. For all the times I've broken your spirit with my words and my actions. For the times I openly rejected you and tried to control you because I thought less of you. I'm sorry . . . Massa had a plan that he said would work for 400 years. 400 years is over now. My eyes are wide open . . . I see the king in you. Please forgive my wrongs and see your queen in me.[13]

This poem highlights the voice of women who did not have a voice. Their actions, were dictated by everyone around them, and in order to protect their children by surviving, they consented. Investigating further, the hesitancy in intimacy within the relationship between black women and men is explained. According to Cheryl L. Erwin, a licensed family therapist, "In the early years of a little boy's life, he is torn between two choices: He longs to explore, climb, jump, and run, and he needs to stay close to the adults who allow him to feel secure."[14]

Richard Allen experienced a similar type of loss of security with his mother. Many of Allen's references to specific persons were painstakingly preserved, though there are no references to his father. Allen often recognized men as fatherly to him in his endeavors of the ministry. Could this be because he longed for a father all along? The

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[13] Kha Yah, "The Apology," November 24, 2014, accessed December 2, 2014, http://mcfriction.blogspot.com/2014/11/poetry-apology-by-khayah-aisha-williams.html.

[14] Chery I. Erwin, "What Sons Learn from Their Mothers," accessed December 17, 2014, http://www.netplaces.com/raising-boys/boys-and-moms/what-sons-learn-from-their-mothers.htm.

father by nature is to protect and provide for his family; however, Allen's father was not able to do so, even when it came to the family being separated and sold. Thus, Allen looked for this fatherly love in every place he could, and hence found it in God. However, he continued to seek the physical presence of men around him and this is how he learned about pastoral care.

Allen's security was constructed from those he had learned would care for him. To know someone cares can mean the difference in the loyalty a person exhibits. The African Church grew because of its pastoral care, which focused on the empowerment of members. Inclusion is a powerful tool in growth, because when people are included, they support the vision and mission of which they are a part. The key factor and the largest strength of the A.M.E church was involving the black community, which had always been plundered by the Methodist Church, but never repaid. The A.M.E. church highlighted the importance of each of the downtrodden members. Despite their free or slave distinction, everyone had value. Pastoral care was the greatest ally to the A.M.E. Church as people desired to do all they could to assist its development and sustain it for the future.

Just as the Methodist Church had incorporated slaves and oppressed persons, so also did the A.M.E Church. This initiative focused on getting the black community involved; thus, growth for the Methodist church was experienced quickly. This included Allen preaching at various plantations and local gatherings and spreading the word amongst the black community to attend the functions. Since many slaves were not

literate, the messages focused on a new life, freedom, and equality. These messages were highly desired by the black community and provided a hope that could be realized.

Allen commented on the growth of the Methodist Church, " . . . the reason why Methodist were so successful in the awakening and conversion of the colored people, the plain doctrine and having a good discipline."[15] In the seventeenth century, black people in America were stripped of their rights and many were forced to serve as slaves. However, the doctrine was very clear to understand, and the discipline was written that every person regardless of their ethnicity had rights in the church. However, when the growth of members of color surpassed the number of the white members, the black members were relocated to the wall of the church, no longer able to sit in the pews at St. George.

Shortly before the upheaval in St. George in 1787, which was started because Methodist trustees were telling Allen and Rev. Absalom Jones to stop praying at the alter and forcibly removing them from the church. By this time, Allen had raised a society or following of over forty-two persons. This number continued to grow because of Allen's practices in pastoral care. Allen raised this society as he recognized the needs of the black members were not addressed by the Methodist church.

Ironically, the ability for remodeling the St George church was made possible largely by the efforts of its black members by selling subscription papers to finance the

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[15] Allen, *The Life*, 27.

materials or the labor. This solidified the alienation by the church in showing them that despite their hard work and sacrifice, they were still not important. However, even in the midst of this discrimination, the African Church grew in numbers and in support. The repeated attacks against the African Church resulted in the support of two new members named Dr. Benjamin Rush and Robert Ralston. These two men were instrumental in the building of the church not only financially, but also as consultants.

Rush and Ralston were the first to help the African Church and the alienation from the Methodist Church only resulted in more black and Caucasian support. It was because of the alienation that the African Church began to grow, since this organization attempted to address the needs of the black community. Working together the church began to grow and thrive because people gave whatever they could, not from their abundance, but sacrificially. This action showed great trust in the leadership to take from their families for the church to have. This was a change for the black community as the Methodist Church had proven not to care for this already alienated and growing population.

The African Church experienced growth because everyone had a voice, including women. When it was discovered that the church was tricked into the incorporation to the Methodist church by Mr. C, the vote of the entire congregation of the African Church came back to alter the incorporation unanimously. This included votes by both male and

female.[16] Women were often aides but never given rights to vote or recognized to speak; however, the African Church broke this barrier. In 1794, the African Church was renamed to Bethel based on a biblical reference and consecrated by Bishop Ashbury. The church was able to weather inconsistent times with little to no ministerial presence due to the desired compensation from the Methodist church being too heavy a burden for Bethel. Even without the presence of the presiding elder or the ministers, the church continued to find growth.

Richard Allen did not desire to begin a new denomination, rather only to bring focus on the population, which needed the most assistance, and was the backbone to the Methodist Church. Throughout the repeated attempts at annihilation, the A.M.E. church persevered because of common goals among members to be able to practice worship without restraint or racism.

In conclusion, the African Methodist Episcopal Church was established and essential to the black community because of the alienation by the Methodist Church. The alienation set the tone for the unity of the A.M.E church. The stronger the attempts to destroy, it the stronger the bond created within it. The writings of Allen never indicated his personality for seeking attention. Dr. Park explains the identity of a pastoral caregiver is situational and is formed through a model of a representative. The identity is first dependent upon care seekers. The care seekers Allen ministered to through pastoral care

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[16] Allen, *The Life*, 30.

sought justice and a relief from alienation, which caused him to form the Free Black society. Allen then connected the struggle of the black community with a message from God, which was to continue to work and assist others, which ultimately led to the creation of the A.M.E church.

The social structure Park referenced was that of bigotry and hatred toward a certain group of people, even in the atmosphere of the church. Though changes were made in the creation of the A.M.E. Church in race relations, many times the black community had to adapt. In the A.M.E Church, the focused was on the plight of those alienated, by the Methodist Church. In short, the history of the A.M.E. church can be summarized in one brief sentence: because of the alienation, pastoral care was formed and thus growth ensued.

The formation of a denomination over 150 years ago out of the worst the Methodist Church had to offer is notable. However, the A.M.E. denomination has not only survived, but has maintained itself to the present day. The creation and success the A.M.E. Church has experienced has all derived from pastoral care, which began with Richard Allen. The society formed by Allen consisted of those already in the Methodist Church who had experienced the same manipulative tactics that had caused alienation to the black community, and quite possibly those of other ethnicities. The society was forced out of the Methodist Church because it did not obey those in leadership in the Methodist church. The abused members decided to give church another chance, the opportunity to try again when they noticed pastoral care was present, intentional, and was

driven not by the agenda of man, but of the Spirit in the African Church. This was reflected in the formation of the discipline for the A.M.E. Church which was not to repay evil, or harm others, but to seek God intentionally and remember Him above all else.

The continual existence of the A.M.E. church does not merely mark a high point in the black community, or even the inception of the first minority church. Rather, it indicates the need and significance of pastoral care in the lives of people. For this denomination was given birth not in the best of times, but in times of hardship and hatred. Although time has passed and prominent race relation changes have occurred, the fact remains the institution of the church is still causing brokenness, which is resulting in alienation. However, the truth is it not just the Caucasian church, but any church which is not practicing love and compassion towards our neighbors. It is deep sadness when we experience oppression from those whom have been themselves oppressed.

With the proper application of pastoral care, the hurt can be halted, and widespread healing can begin. However, on a smaller scale, each Pastor can learn from Richard Allen and begin to serve the people with a heart of love. In this respect, those that have been wounded by the church can seek restorative help led by the leader practicing pastoral care. Park stated the pastoral caregiver assumes the role from the one who is receiving care. This indicates the pastoral caregiver must be open and able to transfer roles and become flexible in order to facilitate the healing. This may include the caregiver role playing, listening, and/or allowing the care seeker to be open and honest.

Pastoral care fosters growth because of the idea that the care seeker has been hurt and faced alienation from others. With this mindset, the pastoral caregiver must model the opposite of what the care seeker previously experienced. The A.M.E. Church's beginnings stemmed from alienation of those who were loyal to the Methodist Church and to its mission. If pastoral care is practiced, the ability to regain those who have left the church is substantially greater for it provides avenues to be heard and for reconciliation.

These concepts are not easily adopted in the hearts of believers, and perhaps only a small number that will practice these in life application. However, both texts remind it only takes a few believers to come together to do something great in God. When believers come together, despite the odds and the opinions of others, and put away the fear, only limited by our faith. The brokenness does not have to define the church. Rather it can ignite the fire to grow, heal, and discover the church in ways never visited previously. Although both scriptures highlight brokenness, both texts ended in the posture of hope, which accentuates the author's point that brokenness can always be overcome. This hope is captured through the effects of pastoral care. When leaders become intentional in reconnecting with those alienated by the church, pastoral care begins, as does the healing process.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

If one takes a small effort to research the subject of pain and hurt, the result will yield a myriad of results. In this theological paper, the various theologies will be discussed relating to pastoral care in church alienation. In today's society, there are multitudes of writers in the niche of self-help; however, many do not address the implications of exclusion of the church. To understand pastoral care from a theological standpoint, initial consideration must be extended to ecclesiology, for this represents the underpinning of the faith. Ecclesiology has a considerable impact on pastoral care as it specifies which sacraments and beliefs are considered holy.

Thus, the sins of a few, should not be used a punishment for everyone. Furthermore, the road from confession to redemption lies within the theology of soteriology. Despite the sacrifice of Jesus on the cross, it is meaningless to those who have not reconciled with their neighbor or with God. This is the cornerstone of pastoral care, as the bedrock of the sessions should consist of reconciliation. Concluding with pneumatology and the understanding of Christ, and before Christ the character of God. Since pneumatology's foundation is due to the absence of Jesus, the ability to be regenerated can become a reality.

Bookstores house a plethora of literature instructing the reader how to get past and move on from various incidents, including pain inflicted by the church. Regrettably, the majority of said books do not utilize the church as a tool for healing. This theological paper, although many look to the Pastor to provide sufficient and proper care, will also highlight the responsibilities of the lay members from a theological perspective. The effectiveness of pastoral care is important. The fissure between effective pastoral care and pastoral care oftentimes is found in basic care. The church in many instances request Pastors to perform the unimaginable with scarce resources. The expectation is the Pastor responsibility increases as fewer people assume responsibility. The issue arises when the Pastor no longer receives pastoral care from the congregation. There endures a lack of compassion when it pertains to the life of the Pastor.

Some Pastors are understood as "superheroes," where the daily traverses of life do not present to them the same consequences as it does to others. In this mindset, the Pastors are victims of unhealthy exclusion, where revealing emotion is not encouraged and a sense of community is lacking. The focus in this theological paper will be on Pneumatology, Ecclesiology, and Soteriology theologies, and relocating the sense of community akin to the use of "whoever" was referenced in the most notable scripture in the bible, John 3:16., Leroy Howe wrote,

> Only when we know that we matter deeply to someone can we become the kind of person who will let others matter to us. Only when we discover that our worth in others' eyes is conferred upon us in acts of grace and kindness all out of proportion to what we think we may or may not deserve can we do regard others and sacrifice for them. Only when we encounter the steadfastness of another's love can our own love assume that kind of persistence that will make it trustworthy to others. And only when we ourselves have received the cherishing

> of a loving community can we contribute the kind of love that widens our own communities' spheres of loving influence.[1]

Pastors alike must understand their actions and sacrifices matter beyond the mundane "thank you", until after the deed is done. The comprehension of value must escape from the mere significance one places on another, and could rather elevate to the revelation of accepting individual value in Christ. Darkness does not lend to seeing as much as hurt promotes openness, but Howe reminds the reader a risk is necessary in order to take advantage of the opportunity to share God's love. Frequently, the injured are not equipped to take the first step; thus, it is essential to grasp the importance of building inclusive community.

Building community requires the forsaking of what is reality in the mindset of the majority to relying on faith and believing something better is available. In this theological paper, although there are differences between the various scholars and theologians, the primary concept is that God does not change, but rather that more of his character is revealed throughout the years. His word enraptures the principles of love and patience, which are propositioned to believers daily.

It is a devastating cycle, requiring the Pastor to express an imperfect example of unconditional love to those who perhaps do not receive it or are not able to receive it, with little or no reciprocation. Conceivably, if the practice of pneumatology was emphasized coupled with the support of ecclesiology and fabricated on soteriology, the devastating cycle could be transformed into an emboldening cycle, which continues to motivate later generations.

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[1] Leroy T. Howe, *The Image of God: A Theology for Pastoral Care and Counseling* (Nashville, TN: Abingdon Press, 1995), 81.

Baker argued that the clergy is not the sole interpreter of Jesus' mission, but that the mission falls on the shoulders of everyone:

> As Jesus told the religious leaders of his day, even "the stones will cry out" (Luke 19:40) and carry forth the mission of God if necessary. God appoints the church to its mission simply because the Church exists for this purpose and because of the great privilege believers have to work alongside God in the world. Many in the church today take Pareto's principle as if it is biblical, namely than 20 percent of the people will do 80 percent of the work. The ordained of the Church cannot complete the mission for the Church. In fact, God never intended the ordained in the Church to complete or even carry the mission of the Church. The mission of the Church belongs simply to the Church, the whole Church, the "*laos*" in its biblical sense.[2]

The ideology for clergy to be the sole bearer of the mission is at least antiquated. Oftentimes, average laypersons are content in attending one or two services a week with the understanding that their "portion" has been fulfilled. The church must revamp the understanding of their identity in Christ, and thus seek empowerment in order to undertake this momentous task. The clergy cannot reach the persons lay can reach, for there is a lack of relationship and perceived bias towards clergy. Accompanied with hurt are assumptions of the lack of care and concern from others about oneself, for this becomes a real way to avoid the possibility of future pain. Mann brought Luther's insight into a modern discussion. Luther was convinced the active involvement of a believer was necessary as he stated here:

> For Luther, a Christian participates in the work of God. This is essential for understanding Luther' s theology correctly, especially when we speak of faith and sanctification. The glory may all be due to God, but that does not excuse one from exertion and toil . . . Luther was convinced that a religious message that did not proclaim the complete forgiveness of sins without any human work or merit could not produce the genuine and free acts of love that come from believing the gospel. Only when a believer has been released from any threat of punishment can there be genuine sanctification. When the fear of doing too little is taken away, as

[2] Kevin Baker, "Hearing God's Call for Life: The Impact of Call on Mobilizing Laity for Ministry" (DMin thesis, Asbury Theological Seminary, 2008), 4.

> well as the pride of assisting in one's salvation, the believer begins to live a life of genuine love. [3]

The association for many believers is that of cruise control. If the initial work was completed to find salvation, there is little more work necessary. The free act of love described in the aforementioned quote is the basis of pastoral care. Deprived of free love, pastoral care becomes an institution of illusions, lacking depth. Here Mann identified the origin for pastoral care, the absence of oneself from the equation. Mann argued that sanctification only arrives post the deliverance of fear. When Jesus departed from His disciples, sending the Holy Spirit as a comforter purpose was to aide in the further training for discipleship. The Spirit must be present for such an internal revolution to begin. Before any changes are possible, knowledge of the Holy Spirit's purpose and existence is a prerequisite.

Oftentimes, believers rely on their innate instincts rather than those of the Spirit. Becoming latent in these provides more comfort as they present a more familiar presence and are credited in thwarting some of the worst situations in our lives. Developing a foundation of spirituality is paramount to grasp the concept of Christianity. Paul wrote in his letter to the Church of Ephesus, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). Since our world has changed, the interaction must also evolve in order to retain the Christ-like mindset. This

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[3] Jeffrey K. Mann, "Luther and the Holy Spirit: Why Pneumatology Still Matters," *Currents In Theology and Mission* 34, no. 2 (April 1, 2007); 112, accessed May 6, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

entails loving people where they are, comprehending they are not always the source of the issue. Veli-Matti Kärkkäinen struggled with the aged views of worldview saying,

> True, there is no returning to the outdated pre-modern worldview (that is the correct, persistent claim of scholars such as Walter Wink). That said, however, the radical changes in philosophy, sciences, and our globalized world have also helped us see the deeply reductionist and forced nature of the enlightenment epistemological strictures. The rediscovery of the plural paradigm of considering foe Spirit/spirits/powers in Christian pneumatology does not have to be a return to a lost idyllic mindset of pre-Enlightenment times. Rather, it is a robust and courageous re-tum to a more complex, plural, and multilayered account of reality in foe midst of which the Spirit of the Almighty God is at work in innumerable ways.[4]

The discounting of the spiritual forces we do not understand nor agree with does not negate their existence. This only serves as the preliminary signs of hurt due to misunderstanding. The supreme trepidation of pastoral care is not only ineffective but becomes a tool of abusing the victims. Most likely, a majority of believers struggles to discuss personal matters with members of the clergy for fear of judgment by the clergy. Typically, these believers have endeavored to uncover the answer they seek on their own. When believers are not knowledgeable on spiritual matters, they do not mandate the clergy to teach on these subjects, which can lead to clergy misconduct.

In the book of Acts, Peter found himself in a likely predicament. From his knowledge he knew something was unholy and would not consume this food. His information came from Biblical teaching and the decrees that were set forth by Old Testament leaders. Conversely, a voice has instructed him to do what he considered wrong and further said do not call anything impure God has made clean (Acts 10:9-16). The possible misconduct could be relying on the former understanding that something

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[4] Veli-Matti Kärkkäinen, "From a 'Unitive' to a 'Plural' Paradigm of Pneumatology: An Interim Report of the State of Spirit in Christian Theology," *Perspectives in Religious Studies* 41, no. 2 (2014): 185, accessed May 6, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

remains unclean although God has said it was clean rather than positioning for the most current instructions from God. When believers begin to lock out the spirituality of life, the choice is then to become inaccessible to God. Learning to listen to the voice of the Holy Spirit permits our sinful nature to die consistently as the vital line of communication to the Almighty is formed. Pastoral care can serve as a refuge, if the one performing pastoral care is knowledgeable about spiritual forces. Regrettably, pastoral care converts into an attack on the person when they have only sought relief from their torment.

Reduction within the church has spread across all the denominations and has caused many churches to redevelop their vision for their church and their overall mission. Currently, extensive resources are available regarding church growth, church planting, etc., because there has been an interest in discovering a new way to spin old theology. This interest has also encouraged pneumatology as well as soteriology and ecclesiology. Shults, in writing how the scope of spirituality has evolved, noted:

> The connection between Spirit and spirituality seems increasingly obvious to us now, but it has not always been so. Since the early modern period pneumatology proper has registered hardly any effect on the literature of spirituality. Conversely, many systematic theological treatments of the doctrine of the Holy Spirit have been relatively detached from the practical concerns of spiritual pilgrims and directors. The healing of this dichotomy has been facilitated by a broader and growing interest in integrating spirituality and theology in general.[5]

The classical theologians separated the spirit versus spirituality and, thus, did not identify the gifts or work of the Holy Spirit. When separation between Holy Spirit and the realistic concerns exist, the usefulness of the Word falls secondary. Acknowledging the

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[5] F. LeRon Shults, "Spirit and Spirituality: Philosophical Trends in Late Modern Pneumatology," *Pneuma* 30, no. 2 (2008): 272, accessed May 6, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

Holy Spirit incorrectly serves as an undergarment in spiritual warfare. Sadly many are involved in circular wars as described in Hosea, we are destroyed because of a lack of knowledge, because we rejected the knowledge (Hosea 4:6). Interpretation of theology is shaped by our worldview, which, most times, is what we want to see rather than reality. Identifying our spiritual life does not entail that everyone has immediate access without personal sacrifice. Levison outlined the exceptional power available to those who confirm the existence of the Spirit saying:

> The belief that all people have within them the spirit of God from birth is not automatically an issue of soteriological significance; it is not, therefore, necessarily the gateway to universalism. Nonetheless, in the texts of Scripture that propose the presence of the spirit within by dint of birth, there exists an extraordinary capacity for virtue and wisdom, wherever it may be found.[6]

Assumedly, if all people possess the spirit of God from birth, the ability to reflect the Master's disposition to sin and the distribution of love freely must be found within. However, the matter of individual free will is the chief opponent to this ideal, although the capacity to show love freely exists. The capacity for greater lies with the Spirit through virtue and wisdom, as these will serve as guidance. The wisdom would activate the "spiritual eye" to grasp concepts that are too unconventional for human thought.

In addition, the virtue Levison referenced gathers the Spirit can utilize anything, as the earth is the Lord's including everyone and everything (Psalms 24:1). Moreover anything would assume the identity of the Spirit, and the manner in which we find its manifestation, thus the gender roles are insignificant. In biblical text, wisdom has been denoted with a female gender; nevertheless, the Spirit is always given with a male

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[6] J. R. Levison, "Recommendations for the Future of Pneumatology," *Pneuma* 33, no. 1 (2011): 82, accessed May 6, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

gender. Reshaping the concept of soteriology should begin to include inclusive language, not to appease, but to begin the work of taking the limits off the limitless God.

Presuming the characteristics of God as omniscient and omnipotent, the complications faced in developing a relationship with Him would follow, because our experiences have already been addressed. Therefore, God transcends the separations that create bondage on earth. Bergin wrote:

> Attempts have been made to re-dress the apparent maleness of the Godhead. Jürgen Moltmann has suggested that the divine Father might also be understood as motherly, Yves Congar that God has maternal as well as paternal qualities, and Leonardo Boff that the first divine person carries maternal and paternal qualities while the second and third divine persons bear feminine traits as well as masculine. Of course, the reality in each suggestion is that the God so depicted is still fundamentally male. [7]

Too often, the debate pertains to concepts irrelevant or not readily essential to the mission assigned to believers. Pastoral care must evolve to an area where gender bias, sexism, or any other separation divides the already large cavity. The Book of Joel records God is not bound merely by the outward appearance of one of his servants (Joel 2:28). In order, truly and earnestly to love God, we cannot forsake our brother or sister. Massey Hamilton Shepherd has written:

> The passions are not to be annihilated but elevated; for one cannot love God solely by the will. There are also involved affectionate emotions, which pour forth in tender feeling towards God's creatures. One of his keenest insights is his recognition that perfection is not a ready-made ideal, exhibited in the lives of saints, to be copied slavishly by each individual.[8]

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[7] Helen Bergin, "Feminist Pneumatology," *Colloquium* 42, no. 2 (2010): 190, accessed May 6, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

[8] Massey Hamilton Shepherd, "Saint Francis de Sales," *Church History* 6, no. 3 (1937): 281, accessed May 6, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

The quest to become more than the successes obtained, rather a blank slate, ready-made canvas for God to show His best work begins, with the love we share with another. Too often believers seek the proper mindset to discover the route to the faithful commandment of "love your neighbor." The point of ambiguity arises when love is brought to question. Within love lies an extensive bond, which uncovers varying factors. However, loving our neighbor refers to that of its principle, love. Shepherd's understanding remains that without the love of our fellow believer, we cannot truly say we love God. Although this is an ideal that resounds in the biblical text, she parallels the previous authors with the understanding that it will take work.

Modern day (emergent) soteriology has altered the traditional view of sanctification and justification. In many modern writings, the focus has shifted from sanctification to changing the present day social climate. Stewart investigated the rhetorical force of First Peter's inaugurated soteriology described in the two books of Peter:

> Peter did not write about salvation as an abstract or theoretical construct but rather as a future, and in some way present, reality that had to impact how his readers conducted themselves in their everyday lives. Since rhetoric is generally understood as the art of persuasion, we can investigate how Peter used inaugurated soteriology rhetorically; i.e., how he used it to try to persuade or motivate his readers to a particular course of action.[9]

According to Stewart, Peter was writing more than just for the future but also for present day. Complacency has become more comfortable than it should in our present day church. Once the initial decision for salvation has been made, most persons have adjusted

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[9] Alexander E. Stewart, "When are Christians Saved and Why Does it Matter?; An Investigation into the Rhetorical Force of First Peter's Inaugurated Soteriology," *Trinity Journal* 32, no. 2 (September 1, 2011): 232, accessed May 12, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

their thermostat from fire to marinate. To the dismay of the church, once the fire has decreased, the actions of the believers follow suit. Stewart's position is that Peter was imploring the fire to come back in the lives of the believers and to begin to build more reconciliation amongst the body of Christ. Pastoral Care requires a level of fire only God can ignite. This fire begins with God, but continues within the lives of the believers.

Jesus paid the price on Calvary, which began the process of the reconciliation from sin. However, the divide with our neighbors still exists. Believers must begin within the mindset that the death Jesus shared was intended for the church. Though the debt has been paid, it would never be possible to repay this obligation. Since Jesus died for all the sins of each person, we must begin to see the love rather than the mistake:

> By dying as their penal substitute, Jesus paid the penalty for their sins, and he therefore both propitiated God's wrath against their sins and expiated their sins so that the sins of Jews and Gentiles would be for- given and so that they (Jews and Gentiles) would be justified by faith, forgiven of their sins, reconciled to God, participate in the resurrection, and saved from God's wrath.[10]

Williams utilized the word "should" in his description, although many replace with a locution indicative of greater certainty. The indefiniteness of the term was used to show the redemptive power to cause reconciliation, which was available, but at a cost. This cost, was something which neither Jew or Gentile could pay and hence why the sacrifice of Jesus was not only good, but necessary. With the heart of God comes the knowledge all is possessed by mankind only exists because of a great sacrifice. God showed His love by giving His only son to die on the cross. The death is not the most powerful thing, because Jesus resurrected the dead in His ministry and thus God could do the same.

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[10] Jarvis J. Williams, "Violent Atonement in Romans: The Foundation of Paul's Soteriology," *Journal of the Evangelical Theological Society* 53, no. 3 (2010): 583, accessed May 12, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

Rather, when God allowed this to happen, He put it all on the table for people who were not then nor currently fully appreciative of his love. With God possessing this knowledge, it was a clear decision of love to continue to choose it all the way until Jesus's final breath. Modern day medical examiners have gone on record to state that anyone of the injuries which Jesus suffered would have been fatal to most men. However, while God gave, Jesus agreed. This was the type of relationship which God wanted to show, it wasn't just a Father thing, it was a family of love decision which allowed the choice to be the lamb.

Although the battle is more spiritual by nature, we ought to understand:

> The kingdom message reaches beyond the needs and desires of the individual to encompass the world Jesus came to save by turning it away from its rebellion. The good news presented by the emerging churches is wider than personal salvation. "It is social transformation arising from the presence and permeation of the reign of Christ." A paradigm shift has apparently occurred, moving primary attention from church to kingdom.[11]

Effective pastoral care directs the attention justly from the injury to the incarnate power of Jesus Christ. It is with great care and compassion the kingdom message is translated to those who are hurting and alienated by the church. It is not to deny the existence of earthly hurt or sorrow, nor to discount the feelings, but rather it is to show the pain can end by a choice. Craigen emphasized a pivotal point, namely, the concept of alone does not exist. Oftentimes, those in situations feel or choose to exclude themselves, but Jesus desires to reclaim all that are distant in order to reveal the true power. The Bible records, "If two of you on the earth, shall touch and agree . . . " (Matthew 18:19) which reveals the power accessible to believers when we join together in Christ.

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[11] Trevor Craigen, "Emergent Soteriology: The Dark Side," *Master's Seminary Journal* 17, no. 2 (2006): 183, accessed May 12, 2015 *ATLA Religion Database with ATLASerials*, EBSCO*host*.

Craigen continues with stating it is larger than resting in individual salvation, because if we are actually working in our salvation, we begin to work within our space, causing others to view and seek their salvation, which becomes a movement resulting in total transformation. This can only occur when the focus is not on the individuals within the church, or even the local church, but on the kingdom of God. Admittedly, the local church has financial obligations that require varying degrees of attention, but should not shift the focus from our primary objective. When the kingdom is in our purview, as said in gospel, "Seek ye first the Kingdom, then these things will be added" (Matthew 6:33).

Placing the Kingdom to the forefront of believers' minds is not a challenging task, but the retention presents far more difficulty. Overcoming oneself maybe the most arduous task, because it requires the uncoupling of many emotions, which has been distributed over a great amount of time. This is when psychology intersects with pastoral care as Frise and McMinn have written:

> Psychologists may often work with clients who are forgiving past offenders. Some of these offenders may not still be living, or may be a stranger to the person desiring to forgive . . . In contrast, Christian theologians often begin their observations with God's relationship with humanity—a relationship that has been characterized by God repeatedly forgiving and reconciling with wayward humanity.[12]

The path to forgiveness is different for each person, and his or her voice must be understood in order to facilitate healing. There are multiple paths for injury and thus exists multiple paths for healing. It is the deepest wounds generated from someone we never expected would hurt us. Although some hurt is intentional, hurt as a whole should be expected as we all are imperfect people. God exists in our heart and mind and if not

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[12] Nathan R. Frise and Mark R. McMinn, "Forgiveness and Reconciliation: The Differing Perspectives of Psychologists and Christian Theologians," *Journal of Psychology and Theology* 38, no. 2 (June 1, 2010): 85, accessed May 12, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

properly fed, the distinction between our heart, mind and soul can become a very blurred line. The easiest but vastly ineffective way is to place our sacred trust in humanity alone. It is common to do, as we interact with people more often than God, because it is done with a level of ease. If someone does not want to be alone or desires to speak with someone, unless incarcerated in solitary, this is achievable.

As culture we love to be around people, hence why solitary confinement is used as a punishment or a venue information retrieval from enemy combatants. Psychologists use ground zero of finding healing from others in hope it will begin the work within the client. It is a respectable approach for many, but the Christian counselor will focus on how much the client has been already forgiven in an effort to cause a manageable level of guilt in ones selfishness of unforgiveness. A level of guilt is not such a bad issue, as guilt can cause people to not repeat an action because of a given reaction. Shame on the other hand can be a straight way to depression if not managed carefully.

In modern society, there exists a stigma regarding counseling. Thus, pastoral care has also evolved to hosting many clergy possessing advanced degrees in social sciences and counseling. The most important element is the comprehension if Pastors have neglected to deal with their own items in a professional way, they would not be able to recognize those same things in those to whom they give counsel.

Furthermore, pastoral care must be understood to have limits. As suggested by Dr. Jerome Stevenson, Associate Professor at United Theological Seminary. "the power of referral does not negate the role of pastoral care." The Pastor can and should stay in contact with the person after being referred as spiritual advisor, but the depth of some issues is far more than an untrained psychologist or psychiatrist can comprehend.

Endeavoring to delve into matters of the brain can prove to cultivate a myriad of feelings including anger. Mitchell explained estrangement and hostility in the following way:

> In short, estrangement and hostility are what happen when God and humankind become "problems" for one another— when I become a "problem" for God and God becomes a "problem" for me. And any attempt at self-justification, Paul warns, is bound to be deadly.[13]

One of the most crippling emotions is that of seclusion, and when a person is separated from others, it can prove to have detrimental results. The intensity of the feeling can be unimaginable when a believer is separated from God. King David, Job, Asaph, and many other biblical characters recorded their anguish when God was silent.

Despite the pain a believer experiences when separated from God, the choice to turn around and return must be made by that individual. "If my people who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven" (2 Chronicles 7:14). The first part of any reconciliation is humility: to come to oneself and negate the attempt to justify ones positon, which Mitchell reminded us is indeed deadly.

The question still remains how can people become problems for God? Looking at a parent-child relationships illuminates a little clearer, because it shows though the parent is independent of the child, the parent is responsible for its well-being. Although this is a general statement, it is not always the norm. For all a person has to do is tune into the local television news channel, pick up the newspaper or google child abuse and horrific discoveries await. However, the responsibility one feels and when acting upon it is fueled

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[13] Nathan Mitchell, "Gathering as an Act of Reconciliation," *Worship* 85, no. 6 (2011): 543, accessed May 12, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

by love. By virtue of who God is, If He chose to walk away from any and all problem children He faced, one there would not be any human remaining. Additionally, He would be justified, as He is God. Moreover, His virtue redefines excellence by continuing to show love when He simply does not need.

When a child causes problems for their parents the terms thrown around are "terrible twos" or even a replacement for their current age until the dreaded teenage years. However it is understood or hoped at the least that the child will eventually mature and learn the error of their ways. However, many children matriculate through adulthood and yet have the problem alike when they were children; causing problems for their parent.

Our chief parent is God the Father which has entrusted us to our earthly guardians. Some upbringings are less than ideal and thus can cause people to want to lash out at God or to justify the reason why they are being such a problem child. As Bonhoeffer stated, Paul warns against this explanation because it leads to less accountability. Theology is the study of God, and studying the true character of God should promote an idea of reconciliation between ourselves, our fellow members and even God. This occurs not because we can forget the negative impact life has had on us, but in the full refreshing knowledge God loves us that He orchestrated it all so we can be a better used instrument.

The understanding that each believer has a purpose and a voice must be paramount in pastoral care. Dietrich Bonhoeffer wrote:

> An element of sickness gets into the body; perhaps nobody knows where it comes from or in what member it has lodged, but the body is infected. We *are* members of a body, not only when we choose to be, but in our whole existence.

> Every member serves the whole body, either to its health or to its destruction. This is no mere theory; it is a spiritual reality.[14]

It is with great reverence we are charged to usher in the Spirit of the living God, not just in Sunday worship, but also rather throughout our daily routines. With the same heart, soul, and mind we should perpetually remember to take care of the rest of the body of Christ. Bonhoeffer explains the origin of sickness is virtually untraceable, but the whole body remains affected.

When a sickness is untraceable, estimates from its arrival can only be made. In this case, uncertainty can cause the wildest theories and explanations. As a culture, google, Siri, and many other search engines have become so popular because people have explanations at the tip of their fingers. No longer does one have to carry themselves to the library or even become informed with the Dewey decimal system to discover truth. Of course, truth is a very relative term, as witnessed when Jesus was being questioned by Pilate (John 18:38). Thus we often are prone to believe with more fervor the word of a doctor, or a lawyer, although they are considered "professionals" simply practice medicine and law respectively.

As Bonhoeffer stated, it is not only when we desire to be connected, it is a reality which we are connected. Thus, when we decide to guess where the infection entered the body, rather than investigating and treating with love and compassion we begin not to just harm the infection, but the one whom is hosting the infection. Understanding the correlation between a "healthy church" and a "holy church" begins the interpretation that one is dependent upon the other. The infection is always something which troubles

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[14] Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian in Community* (New York, NY: HarperOne, 2009), 89.

people, and even causes some to avoid the inflicted one whether it is contagious or not. However, what those do not understand is that someone cannot display the attributes of a sick person and still be as or worse off because the infection is remaining dormant. It is for this reason we ought not to look at the speck in the eye of someone when we have a rod in our own.

The role of pastoral care is to capture the voice of those who have been speaking against the church or not speaking to their pain and ensure listening is the primary task. When pastoral care enlists listening as its chief tool, the message of the kingdom is easier to translate for those who have been alienated by the church have a tangible expression of God's love and His ability to listen, since His servant—the Pastor— showed this great skill.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

The changing aspects of alienation in the church can be insurmountable. This theoretical paper will discuss the various theories pertaining to the existence of church alienation and how pastoral care changes the effects thereof. In respect to this subject, many of the sources utilized will be older than ten years. The lack of knowledge in addressing victims of church hurt contributes to their alienation. These theories will underline that the results from hurt will place people in a position which is common to our natural desires.

This theoretical paper will pursue the theory of monogeism, which argues that mankind has common decent. If mankind arrived with common descent, it could be possible to use a particular methodology to address the people in a like manner. Arguing separation from the church is only experienced because it was taught from our parental structure. However, the same teaching that led to separation can lead to restoration if it is effectively presented. The former separation is referencing church alienation and the latter references pastoral care.

Although humankind has derived from common descent, it does not follow that all people are the same, notwithstanding if the methodology of pastoral care could be the same, adjustments must be accommodated depending on the person. For example, a fast

food restaurant may offer a hamburger to the public, but must accommodate the condiments, such as mustard, etc. and the extras such as cheese, etc., depending on the preference of the person. The methodology for this project is pastoral care. The effectiveness of pastoral care lies in the Pastor's adaptability and impartiality.

James Fowler writes in Stages of Faith the Psychology of Human development and the quest for meaning, *"The human infant is born with very few innate reflexes . . . The baby's first thinking or intelligence arises out of its actions."*[1] Here, Fowler reminds the reader babies are not born with any preconceived notion or theory, but rather only learns through their actions. Furthermore, the baby's thinking only arises from their surrounding actions, which is typically the cause for children to utilize "no" more than other words. Fowler's remark undergirds social cognitive theory. The social cognitive theory submits that people acquire social behaviors from their social contexts and much of what is learned is gained through observation.[2]

In comparing Fowler and the social cognitive theory, the distinct similarity remains within the context of learning from others. With the world being an influence on a child, while children are like sponges, their surroundings begin to shape their personality and mindset. This is important, as if the child is uncertain who they are, according to the feature integration theory, people will begin to place them in categories to which others see a resemblance and, thus, their social identity will be established. This

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[1] James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco CA: Harper & Row, 1981), 15.

[2] Heidi Denler, Christopher Wolters, and Maria Benzon, "Social Cognitive Theory," Education.com, accessed October 1, 2015, http://www.education.com/reference/article/social-cognitive-theory/.

theoretical paper will test the social cognitive theory against other schools of thought to establish how pastoral care can erase the effects of church alienation.

As children, many are instructed if someone is wronged, an apology is in order. However, what is never explained is how to apologize and make correct amends for the wrongdoing. The difference between an apology and addressing the actual harm is enormous worlds apart. Maya Angelo is remembered by an infamous quote, "I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel."[3] This quote emphasizes the impact people have on each other. It further highlights the distinction between what action is carried out and what feeling is created. When the actual harm, or feeling, is not addressed, many times people will regress back to a comfortable and safe place.

In the world today, there exists an idea of what attributes for one to be a good man or a good woman but does not reference God. Fowler stated:

> Traditional images of good manhood and womanhood underwent "disestablishment" in the contexts of sensitivity and encounter groups. In the interest of spontaneity and the discovery of one's deeper or "true" self, people were led to loosen their hold on images of the self-fashioned after tradition models and roles. The goal was to learn to recognize and claim one's "needs," or as the cliché went, "to get my needs met." Experiences designed to alter people's relations to their bodies and to widen the range of their emotional and intuitive responses to self and others sanctioned a frankly open and experimental approach to sexuality and to issues of commitment and lifestyle.[4]

In our present society, there no longer remains the concept of a good person and bad person. Previously, the partition would exist on the principle or religion. If a person

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[3] Goodreads, "Maya Angelou Quote," accessed October 1, 2015, http://www.goodreads.com/quotes/5934-i-ve-learned-that-people-will-forget-what-you-said-people.

[4] James W. Fowler, *Becoming Adult, Becoming Christian: Adult Development and Christian Faith*, rev. ed. (San Francisco CA: Jossey-Bass, 2000), 5.

exhibited Christian morals, it was believed that person was a good person; contrary actions were discounted or ignored. As Fowler explained, people decided to seek their own enjoyment and were less invested in the opinions of others. This provided illumination to consider actions previously considered inconceivable. This marked the commencement of those who were on the outside finding inclusion as the ostracized became the origins for new norms.

In *The Faith of the Outsider: Exclusion and Inclusion in the Biblical Story,* Frank Anthony Spinner explained, " . . . because the biblical witness, from start to finish, emphasizes that God chose one people, an insider faith community, with the express purpose of eventually including all the world's people's in a single community oriented toward one God, the only One who actually exists."[5] According to Spina, God consistently used the outsider theme in both the Old and New Testaments in the Bible.

With considering the outsider theme, the notion of separation must exist. In biblical times, the division was made for a myriad of reasons, and which parties are being separated. Referencing the separation between children of God, most likely it is due to an issue which could have been resolved by love. If a separation exists amongst people and God, it is because of sin. Spina suggested the woman at the well in (John 4:1-26), which notes the most extreme case of an outsider. This Samaritan woman had two birth demerits. She was born a woman and viewed as property. Next, she was born into a family, which was Samaritan, which by culture was considered less than a Jew. Adding these together, she had completely achieved a terminal degree in banishment.

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[5] Frank A. Spina, *The Faith of the Outsider: Exclusion and Inclusion in the Biblical Story* (Grand Rapids, MI: William B. Eerdmans, 2005), 137.

This issue could have been conquered in love because of the fact people must be accepted, but the easiest way to find inclusion, is to begin to exclude. This exclusion will cost the most valuable prize, our own authenticity and then will lead us to struggle with our moral compass and spiritual values. At the time where she has been scorned, shunned and even scolded for things outside of her control and even her parents control, Jesus enters stage left.

Although many would be overcome with joyous emotion of the seemingly happy ending, the learning part of the story is not always that Jesus will come to the rescue, but suppose the goal was Jesus did not have to show up. If the people who were believers, some gracious Jew would have approached her and explained God's love for people, would it have been necessary for Jesus to come? Of course in this biblical time there was unrest between Jew and Samaritans, as they were considered completely unclean.

Here Jesus enters and offers her a drink from the well that will never run dry. She begins to question his words, her self-identity, telling her that she could not possibly be worthy of such a gift. Self-identity theory is a person's sense of who they are based on their group membership.[6] Her membership never included her in the presence of royalty, or even given respect instead disrepute. Yet because of the faith of the outsider coupled with pastoral care, she found salvation. The story continues, as she then seeks others to come and find the salvation in which she has embarked; which emulates effective pastoral care. This theoretical paper will reveal the same way the church can cause alienation, can be the same way the church can seek out and lessen the effects of the same

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[6] Saul McLeod, "Social Identity Theory," *Simply Psychology*, accessed October 1, 2015, http://www.simplypsychology.org /social-identity-theory.html.

alienation through effective pastoral care. Although the church plays a sizeable piece in the healing, the key role in the process remains with the individual who was alienated.

David Torbett highlighted how quickly the mindset can change over perception. He noted:

> Agassiz was at first an opponent of polygenesis, but began to change his mind when he came to America and met his first black man, a waiter in his Philadelphia hotel When this frightening specimen, with his strange "color," his "peculiar limbs and hands, large lips," and head "topped with wool instead of hair" approached Agassiz's table, the venerable scientist almost bolted the room Agassiz then decided that "though the Negro was human, he was not of the same species as the white man " This was the racial presupposition that grounded the polygenetic origins theory It was a defense of white supremacy, a prototype for the social Darwinist racist theories that were to become prominent in the late nineteenth and early twentieth centuries, and it gained considerable intellectual respectability in its day Though the majority of Southern defenders of slavery rejected it as unbiblical, some employed it m the defense of slavery Fredrick Douglass and other abolitionists recognized its danger and took it seriously enough to dispute it.[7]

Despite the knowledge individuals may ascertain, the fear of "different" is always present. In Torbett's aforementioned quote, a champion for monogeism became its opponent after encountering someone from ethnic background distinct from his normalcy. What is remarkable is how quickly the sentiment of what appeared to be a grounded belief changed with one experience. As believers, the power of the cross is believed to transform lives, and to cause supernatural events to occur. While this is true, the opposite must also have merit, the enemy has sufficient power to cause people to "backslide" into negative ways and to live below their purpose with one experience.

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[7] David Torbett, "Race and Conservative Protestantism: Princeton Theological Seminary and the Unity of the Human Species," *Fides Et Historia* 37, no. 2-1 (2006): 124, accessed April 15, 2015, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

Those who are in the distribution of illegal narcotics have a powerful marketing strategy, to offer the first product at no cost.

Though many would not consider this to be a wise financial move, it proves to be a decision which will reap large benefits. The rationale is simple, if they are able to get a taste, then they may be addicted and will then seek this person or group for their future needs. It goes without saying, the strategy is not a guaranteed process, as some will not become addicted, will resist the urge, or decide it is not for them. However, there exists a large enough percentage to prove the successfulness in this ideology which yields a profit.

Greater results are yielded when a particular clientele is chosen. This is where the argument again is made for monogeism. Although the there are certain illegal substances which are prone to a given population, it highlights the fact of the basic needs we have as race. This race is not ethnic, rather human race. We all have the needs that are addressed in various ways but shows the same need exists. We all desire to be included, but also to find a release from stressors and trying times.

The times often come when our defenses are low and thus are more susceptible to the woes of life. Thus if monogeism is correct, and we are hurt in similar ways, recognizing this is not revolutionary, but it does allow space for each person to reflect and see how quickly a life can be adjusted by one choice and/or experience. Since we are a combination of our experiences, we should not be too far away from a choice which would have altered one's life. Since the waiter's outer appearance differed so greatly from his own, he surmised inferiority. This excerpt captures the reason for alienation within the church. Despite what the biblical scriptures indicate, the liturgies recited

during Sunday Worship or attempts at outreach many times equates to an "us and them" mentality.

We begin to trust our own senses which are leading factors in our choices. With this, there are grave errors which was reflected in the aforementioned story. Knowing our eyes do not reveal the essence of a person, rather simply offers a glimpse of the person they chose to share with you. With this knowledge, we can all be equipped to make more sound choices rather than unmerited judgments. This seemingly small step can cause the demise of separation between mankind and link us together in one common goal. There is no stronger force to separate mankind than categorization. Notwithstanding, there are arguments forming opposing this statement and highlighting racial relations.

While racism is becoming more apparent, it is still a form of categorization. In categorization, a particular belief system is adopted and blanketed to various people who appear to exhibit certain characteristics. This is why some people will have a sense of fear in dealing with African American males because of the images portrayed through the media, or the sentiment of the Christian church because of the stories from their relatives and/or jokes from noteworthy comedians. Social categorization is a theory, which proposes:

> We mentally categorize people into different groups based on common characteristics. Sometimes this process occurs consciously, but for the most part social categorizations happen automatically and unconsciously. Some of the most common grouping people use include age, gender, occupation, and race.[8]

Social categorization allows people to develop a sense of superiority although not aware of its occurrence. When we begin to categorize people in a group based upon

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[8] "Person Perception," About Education, accessed October 1, 2015, http://psychology.about.com/od/social psychology/a/person-perception.htm.

criteria they could not change, it becomes a very slippery slope. This begins the process for racism, sexism, etc., because a decision is based merely on unconfirmed information. The necessary portion which is omitted is the application of love. Love can be categorized as well, and must be used with extreme caution. With supreme introspection one must investigate on how they apply the word love in their lives. In many occurrences, the use of the word does not align with the actual meaning. For example, when the preacher on Sunday morning gives the congregation a directive to speak with their neighbor and say "I love you, and there is nothing you can do about it." Echoing the words does not show sentiment, only obedience.

Distinguishing levels of love some may argue is biblical, however, the distinctions does not show the levels we have, but what we ought to attain. When we love those whom we are in a closer relationship, than we are loving in categories. For if an argument is made to love people more, the opposite is possible where we can begin to love certain people less. When our love is based on our feelings, or dependent upon the actions or inactions of others, then we are not loving the way God has intended. We practice our segregation of love in churches, when a young woman walks in for service accompanied by a number of children and no wedding ring, which could only become worse if the woman is pregnant. The background could maintain she can no longer fit her wedding ring due to her pregnancy, her husband could be deployed in the military, or she arrived at a decision she was going to try God once again for her family.

The concern with the church is many people do not take the time to explore outside of their norm to understand the possibility of other explanations. The favored news channel or even social media is allowed to paint the various unfamiliar pictures of

the people and circumstances. Thus, the information is not only believed but also transferred to others who are uninformed. Since our society has experienced the boom in technology, people have become less interested in utilizing their own decision making and sound logic, and more dependent on what others tell them. This is a reason for the success of present-day white-collar crime, namely, the perpetrators look the part, speak the language, and, thus, create an incorrect perception.

As a society, we have forgotten that the same instances which cause people to pursue the wrong choices are prevalent in every life, and everyone has their temptation and breaking point. However, we do not have procedures in line to police the police, correct the politicians, and to stop the corruption not just the crime. The Bible records, "Knowledge puffs up, but love builds up." (1 Corinthians 8:1) which shows although there is knowledge present, without love proper construction is not followed. If the fairytale of the three little pigs teaches anything, it teaches the significance of using the right materials when building. The wolf can represent the tough times of life, even in the instance of personification as it relates to people whom are threats to our peace, joy and/or love. The utmost responsibility to actively listen to people and know what the warning signs are of impending disastrous outcomes. The desire to avoid these situations in our lives is human nature, but in others it denotes love.

Although listening appears to be a difficult task, premature decisions can be thwarted because more information is discovered. Aaron Jenkins Perry in his book Developing Ears to Hear; Listening in Pastoral Ministry described the role of the listener this way:

> The role of the listener is like that of a midwife, because the only way people can solve their problems is from the inside. You can't force someone to

> have an insight. But you can provide an opportunity. Of course, these techniques must never be used aggressively, in order to dominate or expose the other. But skilled listening, practiced with love, gentleness, and sincere care for the other, meets them where they are.[9]

In this role, the listener is attempting to obtain information from the speaker, with the sole focus of helping the speaker. This requires dedication and intentional help as the information is not to be used to hurt but rather to produce aide. These techniques take practice and love for their successful completion. The way information is obtained is not for the listener, but the speaker. This is a drastic difference for many people because it is completely different from what has ever been before.

This selflessness is the love Christians are charged to share with each person, despite who their parents were or where they were born. If the church would begin to listen more than assume, the surrounding communities would experience a welcome like never before. In the book, When a congregation is betrayed, clergy who serve after are called *after pastors*.[10] Although this book outlines the processes for following up on clergy misconduct, this includes clergy actively participating in a wrongdoing in addition to addressing wrongdoing improperly.

Thus in order to understand the argument of monogeism, listening is not the only step, but rather deciding to alter our mindset. In the stages of development, the focus remains on individual needs and desires and thus must be changed in order to understand the totality of God's creation. The afterpastor comes after the hurt and alienation has been experienced and has a weighty responsibility. Their responsibility is to facilitate healing

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[9] Aaron Jenkins Perry, *Developing Ears to Hear: Listening in Pastoral Ministry, the Spiritual Life, and Theology* (Lexington, KY: Emeth Press, 2011), 107.

[10] Beth Ann Gaede, *When a Congregation is Betrayed: Responding to Clergy Misconduct* (Herndon, VA: Alban Institute, 2006), xvii.

but also begin to move forward in a positive manner. Unfortunately, for the afterpastors, many emotions are directed toward them even though it was not their doing, and this requires more than 'thick skin' but sincere prayer and escape from their feelings. Kevin Fauteux stated:

> Religious experience represents this reversal of ego development and restoration of primitive psychological processes. It does so, in general, *via* its three stages, beginning with of self. A variety of spiritual disciplines— *e.g.,* obedience, celibacy, and sensory deprivation are employed to purge or "die to" a "prideful and possessive self." All the mystics agree that the stripping of personal initiative, the I . . . is an imperative condition of the attainment of the unitive life," noted Underhill. Buddhism's Four Noble Truths, for example, emphasize the role of ego in causing suffering and hence the need to rid the ego *(annatta).* Christians similarly learn to conquer the prideful and possessive self in order to experience God. "If anyone would come after me, he must deny his very self" (Luke 9:23).[11]

Fauteux highlighted that the necessity of focusing on more than just oneself can lead to a greater sense of unity. When the church steps outside of individual fears and concerns, the void can be filled with another believer's needs outside of themselves. Although beneficial, it must be maintained at a healthy level, as one should spare completely their own primitive needs to address another's rather than to compromise within oneself to balance the dual responsibilities.

The foundation for Christianity is that of Christ; He died so we may live. A toddler displays signs of self-preservation, as it is an innate quality. Considering this, if a person lays down their life willingly, they must purge all of the things from them, which is contrary to this action. Believers, when we make the choice of salvation, we then lay down our lives to the will of Christ and from this point on, the flesh dies, and thus life exists in our spirit.

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[11] Kevin Fauteux, *The Recovery of Self: Regression and Redemption in Religious Experience* (New York, NY: Paulist Press, 1994), 17.

When a believer transitions to a life in spirit, the understanding of monogeism is made more clear. The believer conceptualizes that it is not about varying origins, but rather the place one is in in the various cycles of life. Andrew J. Weaver, Linda A. Revilla, and Harold G. Koenig recorded in *Counseling Families Across the Stages of Life: A Handbook for Pastors and Other Helping Professionals*:

> At a time of widespread concern about the demise of the family, it is especially important that Pastors and their colleagues in ministry better understand how to help guide families through the passages of the life cycle. Despite limitations in training, clergy act as marriage and family counselors for millions of Americans. Clergypersons consistently report that those who seek their counsel bring problems predominately related to marriage and family concerns. There is strong scientific evidence that faith involvement has both preventive and healing benefits that act to preserve and support family life. Religious beliefs and practices provide a means of coping with illness and loss, and faith communities provide social and spiritual support. Clergy need additional training in family counseling skills, and Pastors indicate a high interest in continuing education in the area.[12]

Pastoral care is necessary in bridging the gap between brokenness and wholeness. Although not readily apparent, tragedy does not attack one ethnic populous, one specific gender, or even a particular age. Rather, it is best said, "Man that is born of a woman is of few days and full of trouble" (Job 14:1). Each person experiences trauma in a different ways from others than another may, but it does not take away from its effect on their lives. Pastoral care involves understanding that families are hurting. The effectiveness in pastoral care is found not in the application of skills, but in the ability to adapt to a multitude of circumstances. If polygenism were correct, Pastors would only need to have one particular approach to meet the needs to the people, depending on their congregations.

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[12] Andrew J. Weaver, Linda A. Revilla, and Harold G. Koenig, *Counseling Families Across the Stages of Life: A Handbook for Pastors and Other Helping Professionals* (Nashville, TN: Abingdon Press, 2002), 21.

Since monogeism explains our origin, understanding the dynamics of pain management is based on how much a person can grasp another's story. Thompson expounded further on church hurt, particularly on the role of the church:

> Understanding what someone is going through when you encounter them will help you to extend the right amount of grace and compassion. It also can help to increase their belief in the God that resides in others. If we simply make assumptions related to why people act a certain way, we lose an opportunity to help them heal. We also lose a chance to help them become the beautiful Disciples of Christ that they are meant to become. It behooves us to take the time to listen to and understand people, and to see exactly where they are emotionally.[13]

Thompson accentuated the primary fashion in healing the hurt, which is understanding. This is gathered not by assumption because of the social identity theory, but rather by listening. Through listening, Thompson argued, increases in individual belief in God are possible. This can then reshape the individual's self-awareness and thus allow them to exercise options never conceived previously. Pastoral care arrives at the proposition of dismissing four of our senses and concentrating on listening.

In this regard, we then begin to focus on the healing respect rather than the continuance of pain. Often, believers miss the opportunity to capitalize on being effective. Isaiah records, "Seek the LORD while he may be found; call on him while he is near" (Isaiah 55:6). The times to listen to someone is not when it is convenient, rather when called from God. Those are the times where God is near, and allocates within that space everything needed to begin the process of healing from church alienation.

> The best known other-serving action is parental care. That this is not pure altruism becomes obvious the moment we shift our focus from the individual to his or her genes. By caring for his young, the parent increases the probability that his genes will survive to remote generations. This care may result in some loss to

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[13] Nina M. Thompson, *Church Hurt Ain't No Joke* (St Louis, MO: NICHE, 2011), 51.

> the parent, in some instances to the greatest loss imaginable, the loss of the parent's life.[14]

Garrett Hardin the author of the journal Discriminating altruisms brings a thought to bear regarding the theory of altruism. Altruism is defined as a practice or concern for others. As this is a notable thing, in society as a whole this principle, while virtuous, is not often seen. As children enter into the edges of adulthood, the desire for personal gain overshadows the practice of this virtue. This is why many would believe bullying, and other destructive forces are so prevalent in our schools and communities, because people have just lost the concern for one another.

Here Hardin approaches the topic by demonstrating the most well-known example of altruism, which is parenting. The perspective is rather unorthodox as he explains the only reason why a parent would care for their child is that it would avoid their own pain in the future. However irregular a thought, it cannot be completely dismissed as many times children desire to become adults to have their sense of freedom. However, adults will begin to practice obedience in many degrees just so they can continue their freedom.

For example as an adult with a driver's license, you are able to run a red light, or accelerate past the posted speed limit. This is all within the privilege of an adult, but there are consequences, and thus if it is done, it is promptly corrected when a law enforcement officer is in the proximity. This example, although loose, relates to Hardin's comment. For parents who care about what happens to them, there is a threshold, which is not crossed as it relates to the caring for their child. Hardin goes further with the idea it is to prevent negative emotions in the future.

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[14]Garrett James Hardin, "Discriminating Altruisms," *Zygon* 17, no. 2 (June 1982): 165, accessed August 24, 2016, *ATLA Religion Database with ATLASerials*, EBSCO*host*

The idea of a fully altruistic society may not be possible according to Hardin because there would always be a hidden agenda in which an individual's actions will be profitable in some degree. In the assumption, monogeism is in fact correct; than it would follow, we would all have some type of internal desire, which will allow us to find a sense of fulfillment by practicing selflessness. The avenue in which to translate this into the work Christ would have us to complete is when we find the most gratification of pleasing God. When this would occur, we can become a servant to a greater degree, not worrying about our own cares for those are held in trust with God, only thought in our mind is how to serve better.

Donald Capps wrote a series of books in the hope to aide those who practice and teach pastoral care. Although this resource is rather dated, the material is well worth mentioning. In one of his books Life Cycle Theory and Pastoral Care, Capps desire was " . . . in helping persons become better oriented in their world." [15] The practice of pastoral care in its broadest sense is to assist people through their struggles and life circumstances. However, the common belief is to guide people through a process in the goal they will exit in a better place. Not negating this significant objective, a question remains to the orientation of the person in his or her own world. In order to receive help, must a person transform his or her own image or exchange it for the outlook of someone else?

Learning to find solace in oneself can cause not only the joy within to spread, but to also show care and love for our fellow neighbor. When persons feel just being themselves is sufficient, they will encourage others to do the same, and will decrease the levels of jealously and envy for respect for each person can grow as it is not a field of

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[15] Donald Capps, *Life Cycle Theory and Pastoral Care* (Philadelphia, PA: Fortress Press, 1983), 20.

competition. Although monogeism supports the idea of a common beginning, it does not elude to the vying for the love and/or care from our creator. Knowing a person who has a particular car, a certain career, or any other specific attributes does not cause them to be higher nor lower in their relationship with God. Rather, it is dependent upon how much time and energy is placed into the relationship by humankind, similarly to the interpersonal relationships between humanity.

In conclusion, this theoretical paper has outlined the significance of the theory monogeism and denied the possibility of polygenism. This argument was essential to illuminate the techniques of effective pastoral care should not be manifested by the persons outside. Alternatively, determining the hurt of the person requires the intentional act of listening to understand their position. Many times when a counselor listens, the questions asked are for the clarity of the listener. However, when each time a question is asked, the intent should be self-discovery for the listener.

In the understanding of polygenism, it followed there was a different origin because of the outward appearance. This would cause the person to try to find a sense of relatability either in the counselor or in someone else to avoid feeling broken or isolated. If this theory was true, everyone would have to find who he or she are to be and there would be a level of inequality, as each person derived from a possible other source.

With the understanding of monogeism, it denotes the similar way pain can affect everyone, but also the way pain can be healed. To clarify, not all pain can be healed the same way, but understanding where in the cycle of pain is the start to healing. The theories that have been discussed in this theoretical paper exposed that monogeism is the realistic choice in origin.

Monogeism theory represents the first logical step in the search for healing; and unity. Whenever a bone is broken, the claim is it becomes stronger than it was previously. O'Connor discovered healed bones are not stronger than they were before a fracture.[16] This has been said despite any physical characteristics people possess, thus what is broken in the body does not heal stronger. This is why effective pastoral care is vital, because it exceeds the capability of any earthly creature can and takes the healing to a spiritual level.

Polygenism was effectively begun with the separation movement, and without unity, healing cannot begin. Bones cannot heal without being first brought back together and set. The main momentum from this theory has been fear of difference. We fear the very things that we do not understand, and seek to cause further separation than to investigate and to learn. However, in monogeism we begin to learn that although there are differences, the similarities are what help bind us together. No two people are alike, even twins or soul mates. It is not what always the likeness that brings them together but it is many times their differences in what they need and their significant other brings it out in them. It is best to work with a strong foundation when building any edifice, and this remains the same when building relationships, for the constant in all of our lives is not what we been through, but who will go through it all with us; God.

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[16] Anahad O'Connor, "The Claim: After Being Broken, Bones Can Become Even Stronger," *New York Times*, October 19, 2010, accessed October 1, 2015, http://www.nytimes.com/2010/10/19 /health/19really.html?_r=0.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

This is project is much more than a paper, but a hope which is built with the goal of reconciliation. There are many pieces of literature, which encourage forgiveness, and even the Bible references this theme often within the sacred texts. Where this project hoped to differ is not in the destination of forgiveness, but rather seeking the root in which the forgiveness must begin. This is not distinction without difference. Consider a weed in a beautifully manicured lawn. This weed is definitely an eyesore, and can lessen the effects of the overall beauty. The immediate desire for most people would include the uprooting of the unsightly nuisance, which will provide instant relief.

However, the point many fail to conceive is out of sight does not mean gone forever, and in fact the ramifications will be more severe because of the improper procedure. The concern is not saying "I am sorry" or "I forgive you" but in the understanding of what caused the original injury. Pressing the pain down without dealing with the root of the issues will cause the pain to fester and even spread alike an infection to those who encounter the person.

This project sought to understand the voice of those who were alienated by the church. The project never pursued the reasons for the alienation, but the understanding. The methodology was used which is called the mixed method. This process was not to

simply report, but to explain the reasons for the loss of the voice. The voice comes out whether it is appropriate or not, merited or not and thus cannot be fully tamed. This project sought to seek beyond the dirt and the unpleasant levels in order to reach the roots.

This project addressed pastoral care, but in a light very few will ever consider, with proper training and equipping anyone can administer pastoral care. This means an advanced degree in religion or the ability to exegete a text does not automatically enable someone to provide pastoral care. What empowers the implementation of effective pastoral care is a heart to love, for with this, it is then assumed judgment and partiality will not be as readily present. Of course, this is an assumption, and not a wide spread theory, as the human factor must always be considered. The human factor reveals everyone has something that has happened to them in their lives, and if not properly addressed, even the most loving person will cause hurt.

The results of this project reveal how people responded to questions, not necessarily how people feel. For example in polling for elections, pollsters can only make predictions based upon information given, which has to be assumed to be a truthful response. Some people may support a particular candidate or cause with zeal around their intimate circle, but may find embarrassment in public for fear of judgment. To determine if something is truly fruitful, the outcome has to be measured after the workshops, and surveys have been returned. For it is at this point, lives will either begin to experience transformation; for the positive or negative. Of course, in line with the hypothesis,

healing might take place, but the transformation is seen with use of the voice. Thus, people can begin to utilize their voice after feeling support and compassion in ways they never thought were possible or to the depth in order to listen.

There were theories utilized, theological arguments addressed and discussed and even Biblical examples highlighted. This project was designed not to be a representation of the context mentioned in this writing, but rather a transferrable model with suggested improvements based upon things learned along the way. The ideal is not to design a perfect church, for it transforms into an imperfect person once a human crosses the threshold. Rather, the design to build a place of refuge where not only people can run to for protection, but to seek something that other places cannot provide. This was done in history as the church provided housing for social action, gathering groups, even civic organizations. Until the church learns to address the pain from those same members and families, which they house for other reasons, the church will continue to hemorrhage people. This is not limited to the financial support, but what enables a church to function; the use of their individual gifts, time, and talents.

Methodology

This used a combination of observational analysis blended with quantitative analysis. In this method, the author delivered each part of the workshops on a Saturday for two consecutive weeks with each session lasting no more than 1 hour. The author taught both workshops, but there was no questions or comments until the end where there

was an opportunity for prayer and fellowship time after each workshop. but no questions or comments will be entertained during the presentation. During these two weeks, the emphasis will be on the theme of pastoral care and church alienation. In addition, during the service there will be time for members of the church to greet each person attending. The two-week project will cover the dynamics and responsibility of pastoral care and understanding the voice of those who have experienced alienation or hurt by the church.

Week One will highlight the significance of pastoral care, its meaning, the responsibility of every believer to practice it. In addition, the concept of a person's voice will be introduced and explained as the voice of a person is the right or opportunity to express one's own opinions, influencing the end result. An explanation being presented to the mass exodus from the church is the voice of many have been silenced or ignored. Understanding the voice of someone else is important, especially when opposite views are held. However, in order to understand someone's voice or their story, it is imperative that one's own story is understood, in honesty. This is necessary, so biases and harmful mindsets will be filtered out.

Week Two will introduce the concept of church alienation, how it affects the church as a whole, how it will affect the voice of someone and what can pastoral care do to counter its effects. This workshop served as the link to connect the concepts introduced in the first workshop with the hypothesis of the project.

This series was announced a month in advance with the request to invite those who have not been to church or have left the church. Participants were drawn from the

church membership and former membership in hopes to increase awareness of the effects of church alienation and the capability of pastoral care when implemented.

Implementation

The hypothesis of this project is that the researcher feels in the implementation of pastoral care, healing might take place. Many people who grew up in the church are either unable to see or accept the conditions both past and present of persons who have been wounded by church members. The researcher has sought to explore the taboo of the church by informing persons in the church, clergy and lay how to avoid hurting others, but also how to show love, which can be done by implementing pastoral care. This section is designed to provide a through view of the findings as well as the

The researcher asked the study participants attending a series of workshops to fill out a short survey both before and after the workshops. The early survey (referred to as Survey 1) had 22 participants. The survey after the workshops (Survey 2) had 18 participants. There was no discussion during either of the workshops, however, there was open discussion time available after each workshop, and the pastor stayed afterwards for any questions that persons may wanted to ask privately.

The initial workshop was delayed for two reasons, one being the time to complete the surveys was indeed longer than originally expected, although it was an adjustment, it was great that such thought was being placed into the responses. The second reason for the delay was one of the members had fallen previously at their home, but did not alert

anyone. After a member inquired on what appeared to be blood from their head, they were taken to the hospital. Many of the members convinced the member that it was necessary to go and get checked out. The workshops included modern day statistics of people being hurt, or leaving the church. However, both workshops included personal stories from the Pastor which recounted personal hurt experiences which was done by those in the church. There was a few visible reactions, and a few audible reactions to the stories.

People appeared to be engaged in the first workshop, even more so than the second. People were consistently giving positive feedback; nodding their heads, clapping and/or smiling. It appeared many people associated with the definition of church alienation, loss of voice and the need for pastoral care. During each workshop, there was a brochure which was distributed to provide the definitions of words used, as well as to show the visual aids utilized in the first workshop, while many of the participants overlapped; for confidentiality reasons, the researcher did not track this data.

It was not possible to match the surveys up or to tell exactly which earlier and later survey answers belonged to any one participant. Furthermore, the researcher revised a number of the survey questions after Survey 1 so that the Survey 2 questions were not identical to the Survey 2 questions. Hence, the researcher treated the two groups of survey participants as independent. In the first section, the researcher will examine the overall demographics of each set of survey respondents. The researcher asked more demographic questions of Survey 2 participants than of Survey 1 participants.

Of the 22 Survey 1 participants, 17 answered the question on gender. Seven of the participants (41.2%) were male, while 10 (58.8%) were female. Participants were also asked to select an age category; 15 Survey 1 respondents answered this question. The results are shown in Figure 1.

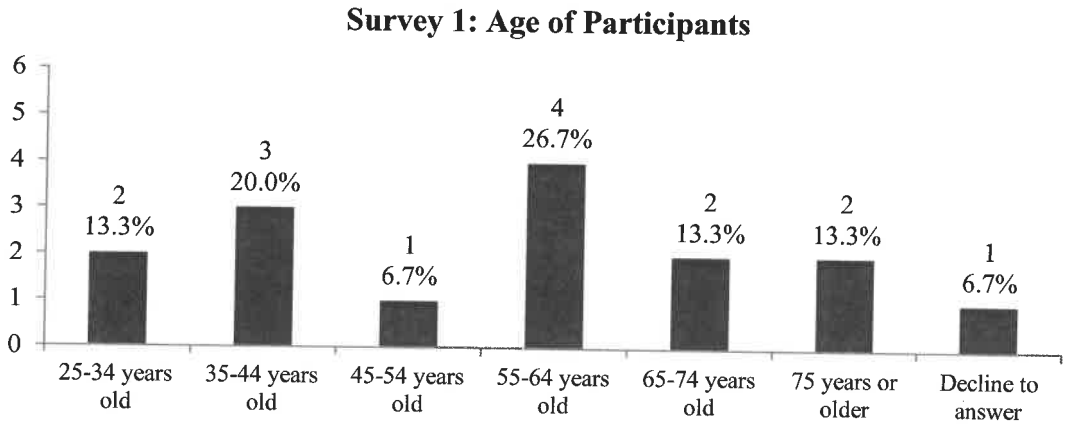

Figure 1. Age of survey participants for Survey 1.

Although the overall numbers were small, most age groups were represented. Most participants appeared to be between 35 and 64 years old. For Survey 2, 15 of the 18 respondents answered the question on gender. Of those 15 respondents, five (33.3%) were male, while 10 (66.7%) were female. The age distribution for 16 participants who answered the question on age is shown in Figure 2.

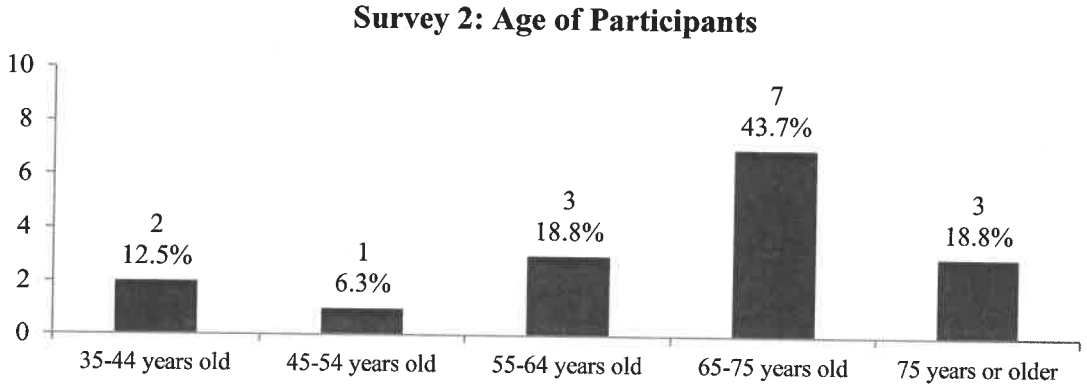

Figure 2. Age of survey participants for Survey 2.

The participants for Survey 2 were older overall than the Survey 1 participants. Over half of the participants who responded to the age question were 65 years of age or older. No participants were under the age of 35. Unlike Survey 1, the researcher asked Survey 2 participants about their ethnicity and marital status. Most of the participants were African American (72.2%), while the others were either White or selected "other ethnicity." Fifteen Survey 2 respondents answered the question on marital status. Most of the respondents (55.6%) were married, while the other five participants were spread out between widowed, divorced, separated, single in a committed relationship, or single.

The researcher asked participants of both surveys whether they were a believer (Christian) or not. All 18 of the participants who responded to the question on Survey 1 answered "yes." For Survey 2, 17 of the 18 participants answered the question; all 17 answered that yes, they were believers. When asked whether they were a member of the

A.M.E. church, 16 of 17 the Survey 1 respondents who answered the question responded with "yes," while the other responded with "no." For Survey 2, all 17 of the respondents who answered the question responded that "yes," they were a member of the A.M.E. Church. Figure 3 shows how long participants had been a member of the A.M.E. Church for both surveys.

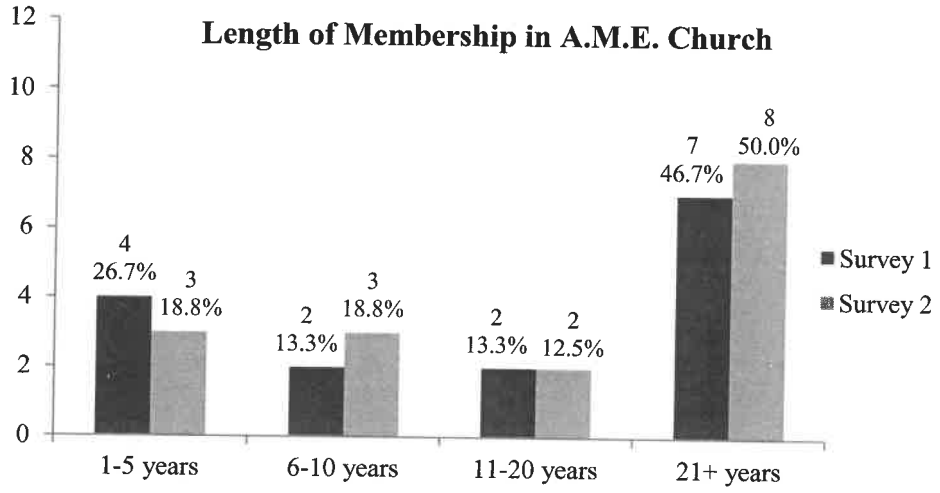

Figure 3. [If a member of the A.M.E. Church,] how long have you been a member?

Besides being slightly different, the researcher asked the Survey 1 and Survey 2 questions in a different order. For the analysis, the researcher will follow the revised order of the Survey 2 questions. The researcher will mention most questions briefly, selecting the questions most crucial to the analysis to illustrate and discuss in greater detail. The first set of questions dealt with "church hurt."

The first question on Survey 2 asked participants whether they or someone they knew had experienced church hurt. In comparison, for Survey 1, the researcher asked the participants if they themselves had experienced church hurt. In this question, the researcher did not delve deeper to discover whether a loved one or significant other had been hurt in the church. Figure 4 and Figure 5 show the answers to these questions from Survey 1 and Survey 2.

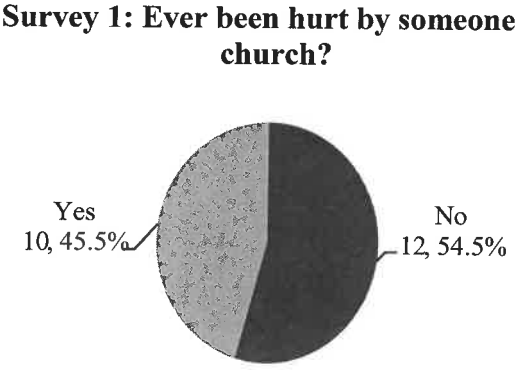

Figure 4. Have you ever been hurt by someone in the church?

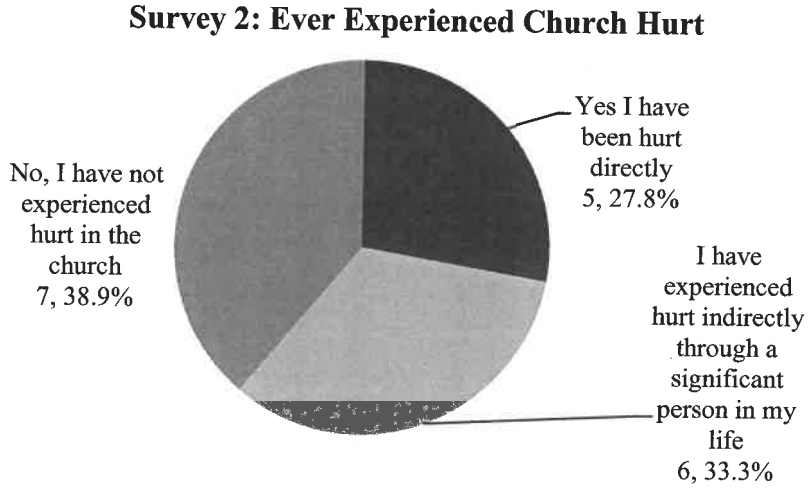
Survey 2: Ever Experienced Church Hurt
Yes I have been hurt directly 5, 27.8%
I have experienced hurt indirectly through a significant person in my life 6, 33.3%
No, I have not experienced hurt in the church 7, 38.9%

Figure 5. Have you or someone you know experienced "Church Hurt"?

While 10 participants of Survey 1 answered that they had been hurt, only five participants answered that they had been directly hurt in the second survey. Another six participants, however, answered that they had been indirectly hurt through the hurt of a significant person in their lives. The researcher believes that it is possible that some of those respondents who answered affirmatively in Survey 1 had actually experienced church hurt indirectly through the hurt of a loved one. Another possibility is that different participants responded to each survey. Again, due to confidentiality concerns, the researcher could not determine and report which participants responded to both surveys. In either case, over half of those answering the question reported experiencing church hurt either directly or indirectly in both surveys—54.5% in Survey 1, and 61.1% in

Survey 2. Those participants who experienced church hurt, either directly or indirectly, described their feelings after the hurt. The answers to these questions are shown in Table 1.

Table 1. How did [the hurt] make you feel?

Feelings	Survey 1		Survey 2	
	Frequency	Percentage	Frequency	Percentage
Sad	0	0%	4	36.4%
Hurt	2	20%	0	0%
Heartbroken	1	10%	0	0%
Angry	2	20%	2	18.2%
Ashamed	0	0%	3	27.3%
Disappointed	0	0%	8	72.7%
Sad, hurt, heartbroken, and angry	5	50%	0	0%
Other	0	0%	0	0%

The researcher revised the question dealing with the feelings resulting from church hurt between Survey 1 and Survey 2. In Survey 1, respondents selected one answer, with one of the choices being "all of the above." For Survey 2, respondents could select all answers that applied to them. Table 1 demonstrates that while the Survey 1 percentages sum to 100%, the Survey 2 percentages do not because respondents were allowed to select more than one choice. The feelings listed were also slightly different between Survey 1 and Survey 2. One point that the researcher considered to be of great

interest involved the feeling "disappointed." This feeling was not an answer choice for Survey 1, yet it was the most popular answer at 72.7% for Survey 2. The possibility exists that disappointment may also have been the prevalent feeling resulting from church hurt in Survey 1 if the survey had listed it as a choice.

Both surveys asked participants when the hurt occurred. The answer choices were the same for both surveys. The results were also similar, with 60% of Survey 1 participants and 75% of Survey 2 participants answering that the hurt occurred over 3 years ago. For both surveys, only one participant answered that the hurt had occurred within the past year. Survey 2 asked the participants who caused the hurt. For the largest number of participants (6, or 50%), the hurt was caused by a lay leader such as a Steward, Trustee, or Officer. For three participants, the hurt was caused by the Pastor, while for another two it was caused by other clergy. Survey 1 did not ask participants who caused the church hurt.

The surveys asked the participants to describe the reaction of other church members to the hurt that occurred in the church. For Survey 1, 50% of the 10 participants who answered the question said that other church members were unaware of the hurt, 20% said that church members did not act, and 30% responded that church members acted on the hurt. The researcher revised the wording of the answers slightly for Survey 2. Once again, 10 participants answered the question and 40% responded that other church members were unaware of the hurt. Another 50% responded that other church members were aware of the hurt but did not act, while only 10% (one participant)

answered that other church members acted on their behalf. No participants chose the answer choice on Survey 2 only that "church members took the offender to task." In general, survey participants seemed to agree that most church members were either unaware of any hurt and, if aware, did not act upon it.

Participants of both surveys gave their desired responses of other church members to their hurt. The most popular answer overall was to provide emotional support, with 40% of the 10 Survey 1 participants and 27.3% of the Survey 2 participants choosing this answer. Another 30% of Survey 1 respondents and 27.3% of Survey 2 respondents were unsure, while still another 27.3% of Survey 2 respondents chose "other." The other responses were specified as "all of the above" answers, "call me or check on me," and "prayed and left the rest to God." Next, the surveys asked whether, if church members responded in the desired way, the participants have still felt the same effects of the hurt.

Four of the eight Survey 1 participants who answered the question said yes, they would still feel the effect, as did only two of nine, or 22.2% of Survey 2 participants. Most of the Survey 2 participants who answered the question (66.7%) answered that no, they would not have felt the same effects of the hurt. Then participants were asked if they were still experiencing effects from the church hurt. Most Survey 1 respondents (seven of 10) said no, they were not still experiencing the effect, as did 10 of the 11 Survey 2 respondents. These answers make more sense when taking into account the time frame question which showed that most of the participants' incidents of church hurt occurred over 3 years ago.

Another survey question in the hurt category dealt with participants' reactions to the hurt with regards to the church itself. For Survey 1, participants selected only one answer, while for Survey 2, respondents could select all that applied. Six of the nine participants who answered the question responded that the hurt had no effect, while the other three responded that they no longer attend church as a result of the hurt. For Survey 2 (again recalling participants could select multiple answers), six of nine answered that they attended church less frequently, two of nine decreased financial offerings, three of nine resigned leadership positions, and three of nine stopped attending church but attend more frequently now. Any differences between the two surveys can likely be attributed to the differences in answer format—to select one answer or many. The second survey provided a clearer picture of the way that church members react to hurt within the church.

The next section of Survey 2 dealt with participants' voices and whether they felt that their voices were recognized at church. According to the survey, an individual's voice is the right or opportunity to express opinions and influence what happens. An individual's voice is created through a compilation of life experiences that influence the individual's worldview. In both surveys, participants reported whether they felt that had a voice at church or not. Figure 6 illustrates whether participants of both surveys felt that they had a voice in the church.

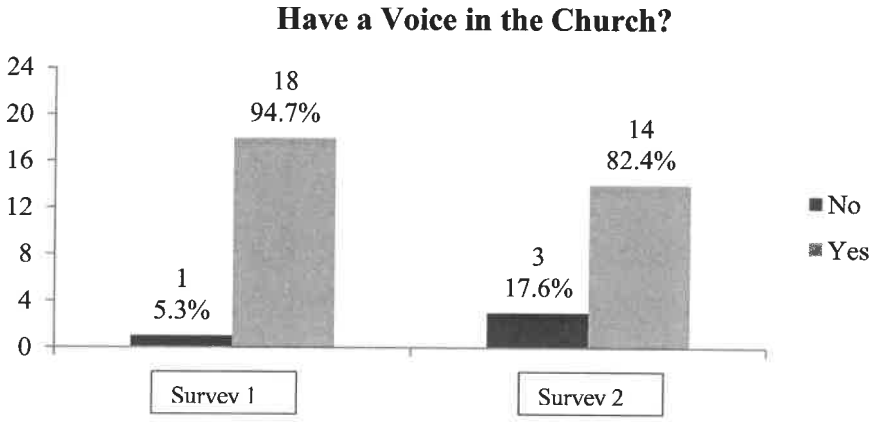

Figure 6. Do you feel that you have a voice in the church?

The majority of participants in both surveys felt that they had a voice in the church. In fact, only one Survey 1 participant and three Survey 2 participants felt that they did not have a voice. When asked why participants felt they did not have a voice in the church, only three Survey 1 participants answered the question and they all answered that the question was not applicable. Four Survey 2 participants answered the question; three felt that they had not been a member of the church for long enough and one participant indicated that they did not have a voice because they were not part of a "prominent" family.

Both Survey 1 and Survey 2 contained questions asking participants about how their voices in church could be limited. Participants in Survey 1 answered whether they believed that it was possible to limit someone's voice. The majority of the 17 respondents who answered the question (70.6%) felt that yes, it was possible to limit someone's voice. Both surveys then asked what type of behaviors could limit someone's voice in the

church. The researcher revised the answer choices to this question after Survey 1. The results are shown in Table 2.

Table 2. What types of behaviors can limit someone's voice within the church?

	Survey 1		Survey 2	
Types of behaviors	Frequency	Percentage	Frequency	Percentage
Speaking negatively	12	75.0%	0	0%
Gossiping	11	68.8%	0	0%
Hypocrisy	1	10%	1	6.7%
Dishonesty	2	20%	2	13.3%
Being fake	0	0%	3	20.0%
Hypocrisy, dishonesty, and being fake	0	0%	6	40.0%
None of the above	0	0%	2	13.3%
Other	9	56.3%	1	6.7%

As shown in Table 2, the percentages for Survey 1 do not add up to 100%, while the percentages in Survey 2 do. The reason is that for Survey 1, respondents were not limited to one answer choice and participants selected more than one answer. Survey 2 participants only selected one answer choice. In general, all negative behaviors appear to be reasons for an individual to lose his or her voice, according to both survey results. The one other type of behavior that could limit a voice within the church, according to the Survey 2 participant, was disappointment.

In Survey 2, participants answered if it was possible for people to regain their voice after losing their voice. A large majority (16 out of 17 respondents) agreed that yes, it was possible to regain a lost voice. Survey 2 also asked how one could regain one's lost

voice. For this question, participants were able to choose more than one answer. Of the 16 Survey 2 participants who answered the question, 62% said that pastoral care could help to regain a voice, 25% said private counseling, 6.3% indicated that nothing could be done, and 25% chose "other." The "other" responses that were specified were "it is solved" and "prayer."

In both surveys, participants reported how strong their voice was compared to others in the church. They rated their own voices on a scale of 1 (weakest) to 10 (strongest). This type of rating scale forms a continuous, rather than a categorical, variable. As such, researchers can use statistical terms such as the "mean" and "standard deviation" to describe the answers. The mean is a measure of central tendency and measures the "average" of a group of numbers.[1] The standard deviation measures how much the numbers in the series differ from the mean. In general, the larger the standard deviation, the more the values differ from the mean.[2] The descriptive statistics for the question asking respondents to rate their own voices is shown in Table 3.

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[1] Antony Stewart, *Basic Statistics and Epidemiology,* 3rd ed. (Oxford, U.K.: Radcliffe Publishing LTD, 2010), 23.

[2] Stewart, *Basic Statistics and Epidemiology*, 29.

Table 3. On a scale of 1 to 10, how strongly do you feel your voice is in relation to others in the church?

Survey	*N*	Minimum	Maximum	Mean	Standard Deviation
Survey 1	17	1	10	6.65	2.957
Survey 2	16	1	10	6.56	2.756

The results from both surveys were similar. For both surveys, at least one participant felt that their voice was weaker than all others in the church (minimum is the lowest possible value, 1), while at least one participant in each survey felt that their voice was stronger than other church members (maximum is the highest possible value, 10).

The means are around 6.5 on a 1 to 10 scale, meaning that the average participants felt that voices were slightly higher than other church members.

Participants of both surveys reported whether they had ever witnessed someone using their voice in a destructive manner. Of the 17 respondents that answered the question in Survey 1, 76.5% answered affirmatively. In Survey 2, 18 respondents answered the questions and 72.2% indicated that they had witnessed someone using their voice destructively. These results are consistent with each other. Participants of both surveys gave their response to this witnessing of destructive use of a voice. For each survey, 14 respondents answered this question. Half of the Survey 1 respondents (7 out of 14) indicated that they called the person on the destructive use of their voice, while 28.6% said that they did nothing. The results were almost reversed for Survey 2, as

35.7% of respondents said that they called the person on it, while 50% indicated that they did nothing.

The next section of Survey 2 dealt with alienation in the church. In the survey itself, alienation is defined as, "the state or experience of being isolated from a group or an activity to which one should belong or in which one should be involved; loss or lack of sympathy; estrangement."[3] The basic question on alienation that asked participants whether they had experienced alienation within their church or not was revised between Survey 1 and Survey 2. Survey 2 asked whether the participant or someone close to them had experienced alienation, while the comparable question in Survey 1 only asked whether the participant had experienced alienation. The results of the questions from the two surveys are shown in Figure 7 and Figure 8.

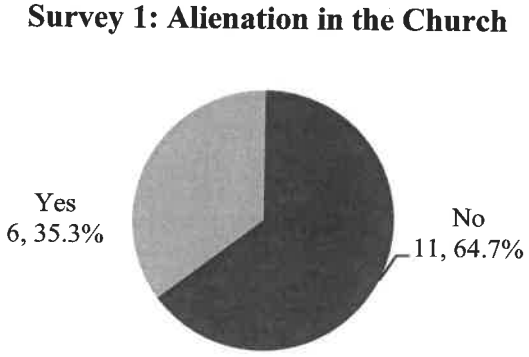

Figure 7. Based upon the definition, have you experienced alienation in your church?

[3] Pastoral care and Church Alienation Survey, Revised Version, p. 4. See Appendix _.

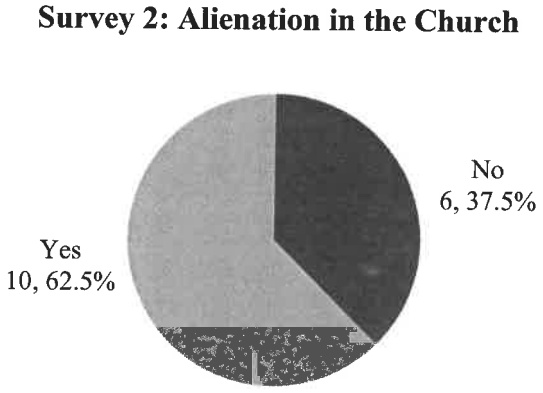

Figure 8. Based upon the definition, have you or someone close to you experienced alienation in the church?

The results of the alienation question appear quite different between the two surveys. While most Survey 1 participants (64.7%) did not experience alienation, most Survey 2 participants (62.5%) did. The difference is likely the result of including "or someone close to you" in the revised second survey but not the original first survey. In Survey 1, participants described what their response was if they had experienced alienation. Only seven participants responded to this question, with five of the seven saying they did nothing as a response to the alienation. Instead of being asked their response to the alienation, Survey 2 participants were asked the cause of their alienation.

Ten participants answered this question with most indicating the alienation was caused either by a misunderstanding (40%) or a difference in beliefs or interpretation (30%).

Survey 1 participants answered what people can do that can cause alienation. This was much more general than the Survey 2 question asking what specifically was done to cause the alienation of the participants or someone they cared about. All of the participants in Survey 1 who answered this question (17) agreed that both not treating someone how they would like to be treated and repeating gossip could both cause alienation. Respondents to both surveys specifically indicated things that a Pastor could do to cause alienation. These results are shown in Table 4.

Table 4. What are things Pastors can do to cause alienation?

Things Pastors Do to Cause Alienation	Survey 1		Survey 2	
	Frequency	Percentage	Frequency	Percentage
Turn members against each other	2	9.1%	0	0%
Intolerance toward critical thinking	3	13.6%	0	0%
Use of public shaming	0	0%	0	0.0%
Not keeping confidentiality	0	0%	2	13.3%
Life and sermons do not match	0	0%	1	6.7%
All of the above	11	50.0%	12	80.0%

Although two of the items listed (not keeping confidentiality; life and sermons do not match) were not choices for Survey 1 participants, the results seem clear that most survey respondents felt that Pastors could do numerous things, including all of the listed behaviors, to cause alienation. The researcher asked respondents to Survey 1 what Clergy could do to cause alienation. Most (83.3%) of the 18 participants who answered this

question responded that both listed choices (not helping and not keeping confidentiality) were actions by Clergy that could potentially cause alienation.

The researcher asked Survey 2 participants what people could do to facilitate the healing of alienation. With 15 participants answering the question, 72.2% indicated that both listed choices (listening to seek understanding of others; practice care/concern for each other) could help heal alienation. Finally, the researcher asked Survey 1 participants whether alienation could affect an individual's voice in the church. With 18 participants answering the question, 38.9% indicated absolutely alienation could affect one's voice, another 38.9% said it could affect one's voice in the church somewhat, while 22.2% said that alienation would not affect one's voice.

The next section of Survey 2 examined participants' perceptions of pastoral care. On the survey itself, the researcher defined pastoral care as "the attention given to members of a congregation by the spiritual leader(s) of that congregation to provide intentional emotional and spiritual support. Its purpose is to help the congregants: (a) become committed to strengthening their walk with God through involvement in their church, (b) develop a broader understanding of religious principles and ultimately (c) bring others into the fellowship of believers."[4] The researcher provided the respondents a list of possible functions or duties of pastoral care, and instructed them to select all that

[4] Pastoral care and Church Alienation Survey, Revised Version, p. 5.

they felt applied to pastoral care according to the definition. The results of this question are illustrated in Figure 9.

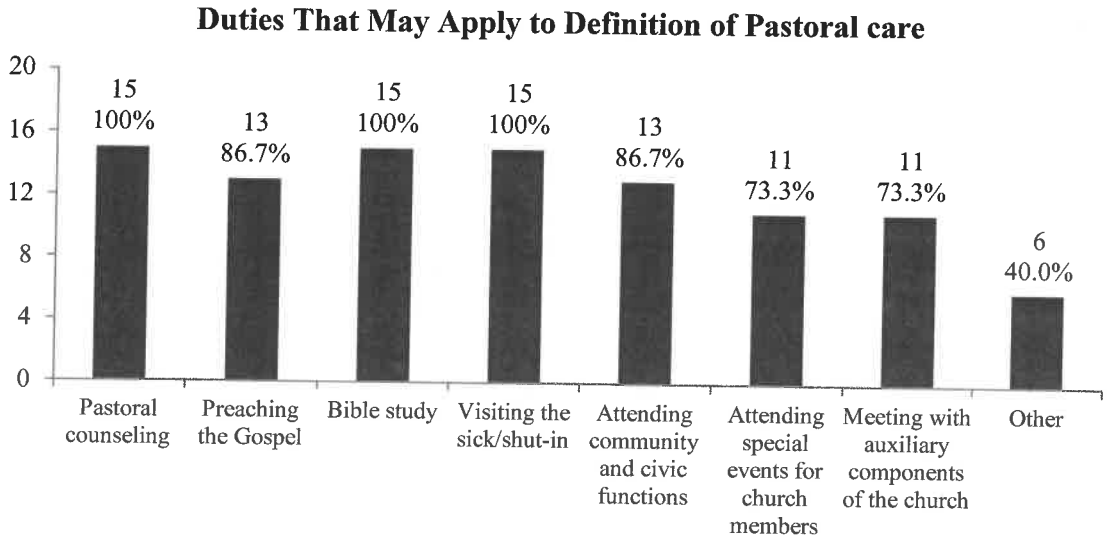

Figure 9. Select as many of the following as you feel would apply to the definition above for "Pastoral care."

Figure 9 illustrates that most participants felt that all of the listed functions applied to pastoral care. Next, in each survey, the researcher listed a small number of people and asked the participants to rate the effect each person has in pastoral care from 1 (weakest effect) to 10 (strongest effect). The results from both surveys are shown in Table 5.

Table 5. How much effect does each of the following persons have in pastoral care?

	Survey	*N*	Minimum	Maximum	Mean	Std. Dev.
The Pastor	Survey 1	16	1	10	9.25	2.266
	Survey 2	15	9	10	9.93	0.258
Clergy	Survey 1	12	2	10	7.83	2.588
	Survey 2	14	5	10	9.07	1.439
Steward	Survey 1					
	Survey 2	14	2	10	8.00	2.935
Another member	Survey 1	13	3	10	7.31	2.394
	Survey 2					
Other	Survey 1					
	Survey 2	2	9	10	9.50	0.707

In general, the means appear very high for all positions in both surveys. The mean for the Pastor was extremely high among Survey 2 respondents. There was also a very low standard deviation, as well as the high minimums and maximums, for the Pastor in Survey 2. As can be seen, each of the 15 Survey 2 participants rated the effect of the Pastor on pastoral care as either a 9 or a 10. The lowest rated person was "Another Member" from Survey 1; the Steward still had a relatively high mean effect of 7.31 out of 10. The researcher had not listed this person on Survey 2, and had substituted Steward and Other instead.

In both surveys, the researcher asked the participants if they believed that pastoral care was solely the responsibility of the Pastor. Participants answered this question using

a Likert scale.[5] With this type of scale, respondents rate a statement from "strongly disagree" to "strongly agree," with a number of choices (in this case three) in between. The results were quite different between Survey 1 and Survey 2. In Survey 1, all 22 respondents answered the question, and 45.4% either disagreed or strongly disagreed that pastoral care was solely the responsibility of the Pastor. Another 40.9% either agreed or strongly agreed that pastoral care was solely the responsibility of the Pastor. This even divide was not the case for Survey 2. Of the 18 Survey 2 participants, 15 answered the question, of which 73.3% agreed or strongly agreed that pastoral care was solely the responsibility of the Pastor. Only 13.4% of the Survey 2 respondents disagreed or strongly disagreed with the statement. The researcher could determine no reason for this discrepancy. The questions were worded exactly the same in each survey; it simply appears that more Survey 2 participants believe that pastoral care is solely the Pastor's responsibility. Both surveys then asked participants if they had received pastoral care. The answers to these questions are illustrated in Figures 10 and 11.

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[5] Elaine I. Allan and Christopher A. Seaman. "Likert scales and data analyses." *Quality Progress* 40, no. 7 (2007): 64, accessed May 25, 2016, http://rube.asq.org/quality-progress/2007/07/statistics/likert-scales-anddata-analyses.html.

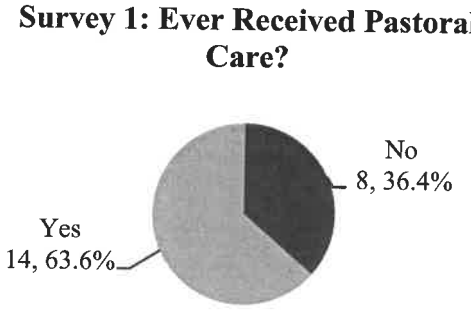

Figure 10. Have you ever received pastoral care?

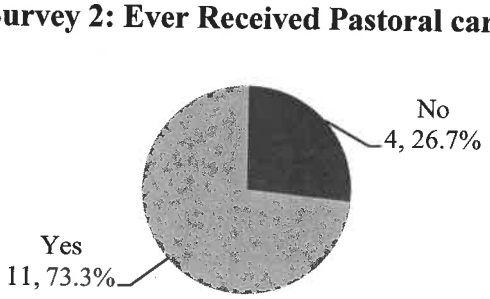

Figure 11. Have you ever received pastoral care?

Most of the participants of both surveys had been recipients of pastoral care. While 63.6% of all 22 Survey 1 participants had received pastoral care, an even higher percentage (73.3%) of those who answered the question in Survey 2 (15) had also received pastoral care. Although slightly different, the percentages appear fairly consistent with each other. On both surveys, participants were also asked who provided the pastoral care that they had received. Although the answers appeared somewhat

different between the surveys, the researcher easily explained this discrepancy. For Survey 1, 19 responded to the question, with 36.8% indicating the Pastor provided pastoral care, 31.6% said both the Pastor and Clergy, and another 31.6% answered "none of the above." In Survey 2, 15 respondents answered the question, with 33.3% indicating Pastor, 6.7% saying Clergy, 53.3% saying both Pastor and Clergy provided the pastoral care, and 5.6% answering that none provided it. The difference in the "none of the above" answer likely occurred because more Survey 1 participants who did not receive pastoral care answered this question anyway. The surveys then asked participants why they did not receive pastoral care. As most respondents had received pastoral care, only seven Survey 1 respondents and six Survey 2 respondents answered this question. Three of the Survey 1 respondents indicated it was not available, while the other four reported that they handled the issue on their own. One Survey 2 respondent said that it was not available, three said they did not need it, and two respondents handled the issue on their own.

The next group of questions concern pastoral care and how it is related to the other survey issues: alienation, church hurt, and voice. Survey 2 participants asked participants whether they felt that pastoral care could lessen the effects of alienation caused by church hurt. All 17 respondents who answered the question indicated that yes, pastoral care could lessen the alienation, although two of the participants also said that this would be true only if the pastor was involved. Survey 1 asked participants whether pastoral care could result in someone getting hurt. All 22 respondents answered the

question and the results were fairly evenly split, with 45.5% answering yes and the other 54.5% answering no.

Both surveys asked participants whether pastoral care was effective in addressing hurt received at church, but the surveys asked the questions in slightly different ways at different places in the survey. For Survey 1, this question was in the section on church hurt, directly after discussing whether the participant had experienced church hurt or not. The question was only asked of those who experienced church hurt, and the implication was that the question was asking whether pastoral care was effective at addressing the hurt, although the word "hurt" was not directly used in the question wording. For the revised Survey 2, this question was asked in the pastoral care section, and participants were directly asked whether effective pastoral care was received to address the hurt. The questions and their answers can be compared in Figures 12 and 13.

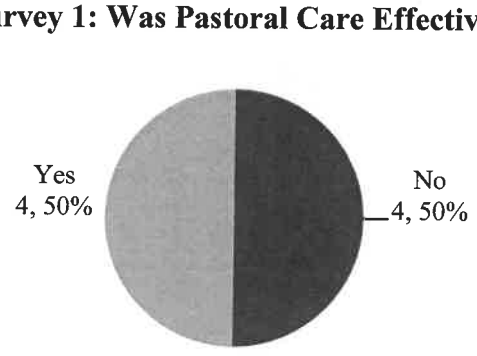

Figure 12. If you received Pastoral care, was it effective?

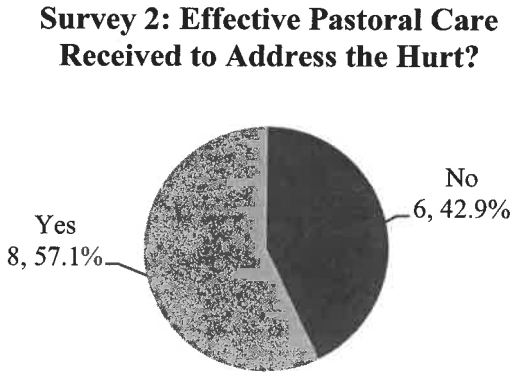

Figure 13. Was effective Pastoral care received to address the hurt?

One major difference between the two figures is that more participants answered the question in Survey 2 than in Survey 1. For Survey 1, this question was located within a section that could be reached only by those who answered that yes, they had experienced church hurt. Those who answered no to that question automatically skipped the next section. The results of both questions indicate that pastoral care was only moderately effective in addressing the hurt, with half of Survey 1 respondents and 43% of Survey 2 respondents indicating that effective pastoral care was not received. Survey 2 participants were also asked who provided the pastoral care, with 13 respondents answering the question. Most participants (61.5%) indicated that the Pastor and/or Clergy provided the care, while 15.4% of participants chose only the Pastor and another 15.4% chose an outside Pastor and/or Clergy provided the pastoral care.

Survey 2 gave participants with an open-ended question asking them to write out any positive outcomes if they had received effective pastoral care. Some of the positive

outcomes of the participants included other family members becoming active, gaining a better outlook on life and fellow man, strengthened spirituality, and knowing that someone listened and cared. Survey 2 also asked participants what would have made pastoral care effective; this was also an open-ended question. Reasons that the participants gave included if the person had received a call or visit and the participant opening up. Survey 1 asked participants what would have made the pastoral care effective, but the question gave a list of choices rather than being open-ended. Only five participants answered this question, with two indicating the nothing could have made the pastoral care effective, and the other three choosing "other." Both surveys asked participants how pastoral care can affect someone's voice. A large of majority of participants in both surveys indicated that both "helps to have someone to talk to" and "can provide spiritual guidance" were very important, as 77.8% of Survey 1 participants and 81.3% of Survey 2 participants chose the "both" choice. Survey 1 also asked participants if they believed pastoral care could help them to understand their voice. Most respondents (82.4%) answered that yes, pastoral care can help individuals to understand their voice. Survey 1 asked participants to describe the role of pastoral care in helping people to express their emotions. A large majority (72.2%) of the 18 respondents who answered the question chose the answer indicating that all three of the listed choices—to help process, someone to provide spiritual guidance, someone to vent to—were part of the role of pastoral care in helping individuals to vent their emotions.

The last questions on the topic of pastoral care on both surveys dealt with whether the participants were more likely to pursue, recommend, or administer pastoral care after the survey and workshops. Although the surveys asked all participants if they were more likely to pursue pastoral care, the wording of both the question and answer choices were slightly different between the two surveys. The difference in wording was very slight; Survey 2 asked participants whether they were more likely to pursue pastoral care for themselves, rather than simply pursue pastoral care. The answer choices, while similar, were different enough that they had to be shown in separate figures. Figure 14 and Figure 15 show the answers to the similar question on pursuing Pastoral care.

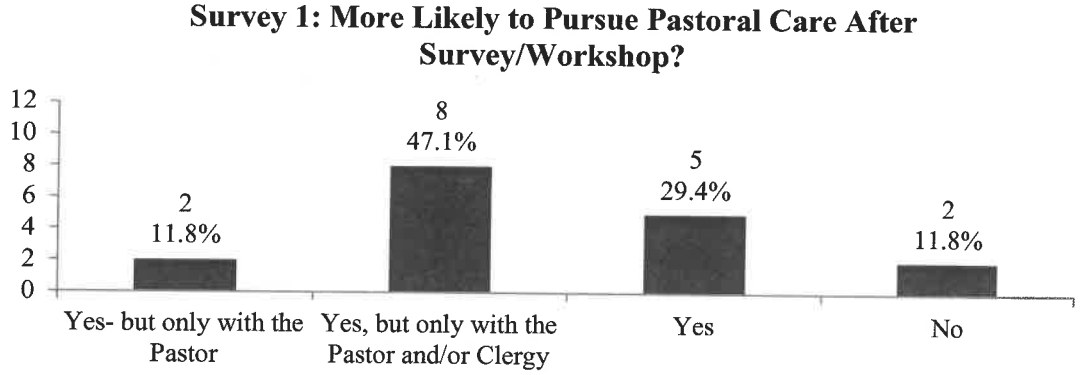

Figure 14. After taking this survey/workshops, are you more likely to pursue pastoral care?

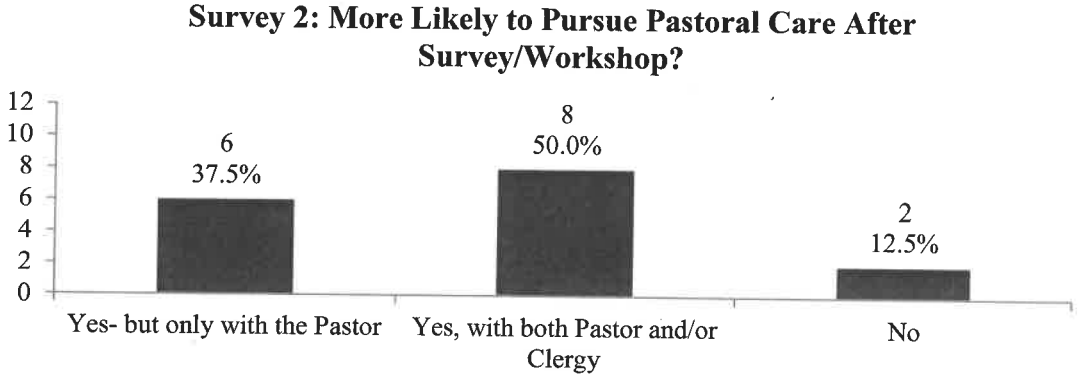

Figure 15. After taking this survey/workshops, are you more likely to pursue pastoral care for yourself?

The results appear to be quite similar between the two surveys. The largest group for each survey (47.1% in Survey 1 and 50% in Survey 2) indicated they were more likely to pursue pastoral care after the survey and workshops, but only with the Pastor and/or Clergy. Very few participants (two for each survey) were said that they were not likely to pursue pastoral care. Survey 2 participants only were also asked whether, after the survey and workshops, they were more likely to recommend pastoral care to someone who had been hurt by the church. All 15 of the Survey 2 respondents who answered this question indicated that yes, they would be more likely to recommend pastoral care. Finally, both surveys asked whether the participants were more likely to administer pastoral care after taking the survey and workshops. A slight difference in the question wording existed; while Survey 1 simply asked if they were more likely to administer pastoral care, the Survey 2 question specifically mentioned administering pastoral care to

those hurt by the church. However, the wording of the answers was the same and so both questions are illustrated in Figure 16.

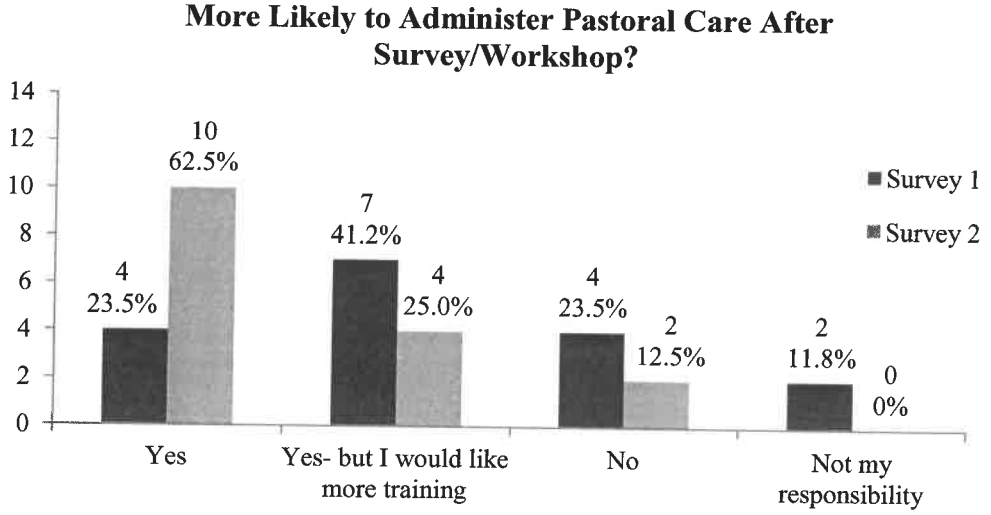

Figure 16. After taking this survey/workshops, are you more likely to administer pastoral care (to those hurt by the church)?

These results revealed that, after the later survey (and assuming later in the series of workshops), participants were more likely to administer pastoral care. While 34.3% indicated on the first survey that they were not likely to administer pastoral care (either by saying "no" or "not my responsibility"), only 12.5% chose a negative response on the second survey. Furthermore, the percentage of participants who said "yes" with no qualifications jumped from 25% to 62.5% between Survey 1 and Survey 2. This result appears to indicate that, if looking at the second survey as a post-test, more participants are more likely to administer pastoral care after going through the workshop and survey process.

The study hypothesis was as follows: "When people in the church are alienated and lose their voice, when given pastoral care and are heard, healing might take place." Formal testing of the hypothesis was difficult for a number of reasons. First and foremost, the sample size was too small for exact statistical results. Secondly, testing would ideally occur before and after people who are alienated and/or lose their voice receive pastoral care. In other words, a researcher would administer a survey to someone who was alienated or lost their voice, the person would receive pastoral care, then the researcher would administer another survey. The before and after (pre-test and post-test) survey result would be compared for each person in the sample.

A pre-test and post-test methodology required that the "before" result (survey answers) of each participant can be compared directly to his or her "after" test result. As stated earlier, for confidentiality reasons, the researcher could not identify IDs of survey participants before and after surveys. It was impossible to match each "before" survey to each "after" survey. These statistical did not exactly test the study hypothesis, but they may provide some insight into the statistical relationship between voice, church hurt, alienation, and Pastoral care.

Respondents of both surveys rated their voice in the church on a scale of 1 to 10. The surveys also asked whether they experienced church hurt or not. Survey 2 asked whether they or someone they care about experienced hurt in the church. An independent samples *t* test could test whether those participants who were hurt rated their voices higher or lower than those who were not hurt. An independent samples *t* test can be used

when the groups are independent of each other;[6] in order words, participants in each survey were either hurt (directly or indirectly) or not hurt. They could not simultaneously be in both the "hurt" and "not hurt" groups. Hence, the groups were independent of each other. Each survey needed to be tested separately because of the slight difference in the wording of the "church hurt" question and because of the overlap in some of the participants between the surveys. The null hypothesis for an independent samples *t*-test is that the variable is the same for both groups. In this case, the null hypothesis was that how participants rate their voice is not related to whether they were hurt or not. The alternate hypothesis was that those who were hurt (either directly or indirectly) would rate the strength of their voices differently from those who were not hurt.

The researcher ran the independent samples *t* test on the Survey 1 participants first. The independent-samples *t* test on voice rating between those who had been hurt in the church and those who had not yielded the results $t(15) = 0.131, p = .897$. This indicated that a statistically significant difference did not exist between the voice ratings of those who had experienced church hurt and those who had not in Survey 1. In order for a relationship to be considered statistically significant, the *p*-value must be equal to .05 or lower. A *p*-value will always be between 0.0 and 1.0 in value. Because the *p*-value of .897 was well above the .05 threshold for statistical significance, the researcher determined that this relationship was not statistically significant. This means that for

[6] Stewart, *Basic Statistics and Epidemiology*, 55.

Survey 1, how participants rate their voice was not related to whether they were hurt or not.

For Survey 2, the researcher ran two separate independent-samples *t* tests. The first examined the difference between those who had been hurt at all (either directly or indirectly) and those who had not been hurt at all. The second examined the differences between those who had been hurt directly and those who had not been directly hurt. The first independent-samples *t* test run on voice rating in Survey 2 between those who had been hurt (directly or indirectly) in the church and those who had not been hurt at all yielded the results $t(14) = -0.344$, $p = .736$. This indicated that a statistically significant difference did not exist between the voice ratings of those who had experienced either direct or indirect church hurt and those who had not. The second independent-samples *t* test run on voice rating in Survey 2 between those who had been directly hurt in the church and those who had not been hurt at all yielded the results $t(14) = -0.775$, $p = .451$. This indicated that a statistically significant difference did not exist between the voice ratings of those who had experienced direct church hurt and those who had not. The *p*-value of .451 was greater than .05, which again supported the null hypothesis of no relationship between the variables. The overall conclusion, for the two surveys, was that the participants' ratings of the strength of their own voices were not influenced by whether they had experienced church hurt or not.

Next, the researcher ran independent-samples *t* tests on voice rating by whether a participant had experienced alienation in the church or not. The independent-samples *t*

test on voice rating between those who had experienced alienation in the church and those who had not yielded the results $t(15) = 2.045$, $p = .059$, thereby indicating that a statistically significant difference did not exist between the voice ratings of those who had experienced alienation and those who had not in Survey 1. However, in this case the p-value of .059 was quite close to the .05 threshold. Therefore, even though the researcher supported the null hypothesis, the evidence is not strong. It is possible that even a very slightly larger sample would show a statistically significant relationship between voice rating and alienation. In fact, some researchers have reported that variables were significant at a 10% level (p-value = .10 or below), which would include these variables.

The researcher next ran an independent-samples t test on voice rating in Survey 2 between those who had experienced alienation in the church and those who had not experienced it. The result was $t(13) = -1.403$, $p = .184$, which indicated that a statistically significant difference did not exist between the voice ratings of those who had experienced alienation and those who had not. The p-value of .184 was greater than .05 (as well as greater than .10), which supported the null hypothesis of no relationship between the variables. The overall conclusion was that a relationship probably did not exist between participants' self-assigned voice ratings and whether they experienced alienation in the church or not.

Because of the closeness of the Survey 1 p-value to the significance threshold value of .05 (as well as being under the .10 threshold), this result is not as definitive as

the relationship between voice rating and church hurt. Although a relationship does not exist between voice and alienation in Survey 2, and may or may not exist in Survey 1, the ambiguousness of the Survey 1 results indicate a need for more research and data in this area.

The researcher ran a final independent-samples *t* tests on voice rating by whether a participant received pastoral care or not. The independent-samples *t* test on voice rating between those who had received pastoral care and those who had not yielded the result of $t(15) = -0.110, p = .914$. This indicated that a statistically significant difference did not exist between the voice ratings of those who had received pastoral care and those who had not in Survey 1. Thus, the researcher supported the null hypothesis, meaning that how Survey 1 participants rate their voice was not related to whether they received or did not receive pastoral care.

The researcher next ran an independent-samples *t* test on voice rating in Survey 2 between those who had received pastoral care and those who had not received it. This resulted in values of $t(12) = -0.441, p = .667$, which showed that a statistically significant difference did not exist between the voice ratings of those who had received pastoral care and those who had not. The *p*-value of .667 was greater than .05 (as well as greater than .10), which supported the null hypothesis of no relationship between the variables. The overall conclusion was that a relationship did not exist between participants' self-assigned voice ratings and whether they received Pastoral care or not.

A major problem with reading too much into this statistical testing is that the sample size is too low to give a definitive answer to the hypotheses. The researcher performed a priori testing using G*Power[7] based on a two-tailed alpha value of 0.05, beta value (power) of 0.80, and large effect size of 0.5. This yielded a necessary sample size of 128 respondents for the current study to ensure that results were statistically significant. The actual sample sizes for the study were well below the suggested value of 128. Post hoc testing using GPower with the actual sample sizes, alpha value of 0.05 (this is the same as the *p*-value) and large effect size of 0.05 (in general, the smaller the effect size, the more accurate the results[8]) yielded actual sizes ranging between 0.12 and 0.16.[9] As the desired power in general is 0.95 (and at least 0.80), these statistical tests were not very powerful. Hence, even though the results are interesting, readers should be careful not to draw too many conclusions from them. More research with a much larger sample would need to be carried out before definitive conclusions could be drawn.

One other possible statistical test that could be employed within each survey was the Pearson's chi-square test. The researcher used the Pearson's chi-square test of

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[7] Edgar Erdfelder, Franz Faul, and Axel Buchner. "GPOWER: A General Power Analysis Program." *Behavior Research Methods, Instruments, and Computers* 28, no. 1 (1996): 1-11.

[8] Christopher J. Ferguson. "An Effect Size Primer: A Guide for Clinicians and Researchers." *Professional Psychology: Research and Practice* 40, no. 5 (2009): 532.

[9] Franz Faul, Edgar Erdfelder, Albert-Georg Lang, and Axel Buchner, "G* Power 3: A Flexible Statistical Power Analysis Program for the Social, Behavioral, and Biomedical Sciences." *Behavior research methods* 39, no. 2 (2007): 175-191.

association to determine whether the variables were statistically related to each other.[10] The null hypothesis of this chi-square test was that no relationship existed between the two variables. If the variables were independent of each other, the null hypothesis of the chi-square test was upheld and no relationship existed between the variables.

Researchers can use this test when all variables are categorical in nature. In order to perform the Pearson chi-square test for independence, the data must meet two assumptions.[11] First, the two variables to be analyzed must be categorical variables. Second, each of the two variables must consist of two or more independent groups. The two surveys were structured so that the data met these two assumptions. The variables that the researcher used in this analysis were categorical in nature and each variable was comprised of two independent groups. The researcher used this test to see if relationships existed between receiving Pastoral care and being hurt, between receiving Pastoral care and experiencing alienation, and between receiving Pastoral care and feeling like the participant had a voice in the Church. In order to run the chi-square test, the researcher generated cross tabulation tables showing the relationship between the two variables. Table 6 shows the cross-tabulation (usually called crosstabs) table between whether or not the participant received Pastoral Care and whether or not they were hurt.

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[10] Priscilla E. Greenwood and Michael S. Nikulin, *A Guide to Chi-Squared Testing*, vol. 280 (New, NY York: John Wiley & Sons, 1996).

[11] Laerd Statistics,"Chi-Square Test for Association Using SPSS Statistics," accessed May 30, 2016, https://statistics.laerd.com/spss-tutorials/chi-square-test-for-association-using-spss-statistics.php.

Table 6. Cross tabulation Between Pastoral care and Church Hurt, Survey 1

			Have you received pastoral care?		Total
			Yes	No	
Ever hurt by someone in the church?	Yes	Count	5	7	100.0% 10
		%	41.7%	58..3%	100.0%
	No	Count	3	7	
		%	42.1%	57.9%	
Total		Count	8	14	22
		%	36.4%	63.6%	100.0%

The researcher performed a chi-square test of independence comparing the frequency of receiving pastoral care and whether the participant was hurt in the church or not. A statistically significant relationship did not exist between these two variables in Survey 1, with $\chi^2(1, N = 22) = 0.321, p = .571$. A p-value needs to be .05 (or at least .10) or lower in order to be considered statistically significant. This result indicates that, for Survey 1, whether a participant received pastoral care or not was independent of whether they were hurt in the church or not. The researcher ran a crosstabs table on pastoral care and whether a participant was hurt either directly or indirectly on the Survey 2 data, which is shown in Table 7.

Table 7. Cross tabulation Between Pastoral care and Church Hurt (Direct or Indirect), Survey 2

			Have you received pastoral care?		
			Yes	No	Total
Directly or indirectly hurt by someone in the church?	Yes	Count	2	4	6
		%	33.3%	66.7%	100.0%
	No	Count	2	7	9
		%	22.2%	77.8%	100.0%
Total		Count	4	11	15
		%	26.7%	73.3%	100.0%

The researcher performed a chi-square test of independence to compare the frequency of receiving pastoral care and whether the participant was directly or indirectly hurt in the church or not. A statistically significant relationship did not exist between these two variables in Survey 2, with $\chi^2(1, N = 15) = 0.277, p = .634$. Once again, a *p*-value needs to be .05 (or at least .10) or lower in order to be considered statistically significant. This result indicates that, in Survey 2, whether a participant received pastoral care or not was independent of whether or not they were hurt in the church either directly or indirectly. The researcher ran the same test on the Survey 2 data, but only considered whether a participant was directly hurt or not. This test is shown in Table 8.

Table 8. Cross tabulation Between Pastoral care and Direct Church Hurt, Survey 2

			Have you received pastoral care?		Total
			Yes	No	
Directly hurt by someone in the church?	Yes	Count	4	7	11
		%	36.4%	63.7%	100.0%
	No	Count	0	4	4
		%	22.2%	77.8%	100.0%
Total		Count	4	11	15
		%	26.7%	73.3%	100.0%

The researcher performed a chi-square test of independence comparing the frequency of receiving pastoral care and whether the participant was directly hurt in the church or not. The results revealed that a statistically significant relationship did not exist between these two variables in Survey 2, with $\chi^2(1, N = 15) = 1.983, p = .159$. This result indicates that, in Survey 2, whether a participant received pastoral care or not was independent of whether or not they were directly hurt in the church. The same test, shown in Table 9, was next run on the Survey 1 data between pastoral care and whether a participant ever experienced alienation in the church or not.

Table 9. Cross tabulation Between Pastoral care and Alienation, Survey 1

			Have you received pastoral care?		Total
			Yes	No	
Ever experienced alienation in your church?	Yes	Count	1	10	11
		%	9.1%	90.9%	100.0%
	No	Count	3	3	6
		%	50.0%	50.0%	100.0%
Total		Count	4	13	17
		%	23.5%	76.5%	100.0%

The researcher performed a chi-square test of independence comparing the frequency of receiving Pastoral care and whether the participant experienced alienation or not. A statistically significant relationship did not exist at a 5% level between these two variables in Survey 1, with $\chi^2(1, N = 17) = 3.611, p = .057$. As stated earlier, a p-value between .05 and .10 could indicate marginal significance, or statistical significance at a 10% level. This result indicates that, in Survey 1, whether a participant received Pastoral care or not may be related to whether a participant experienced alienation or not. The same test was next run on the Survey 2 data and is shown in Table 10.

Table 10. Cross tabulation Between Pastoral care and Alienation, Survey 2

			Have you received pastoral care?		Total
			Yes	No	
Ever experienced alienation in your church?	Yes	Count %	1	4	5
		Count	20.0%	80.0%	100.0%
	No	%	3	7	10
			30.0%	70.0%	100.0%
Total		Count	4	11	15
		%	26.7%	73.3%	100.0%

For Survey 2, the researcher performed a chi-square test of independence comparing the frequency of receiving pastoral care and whether the participant experienced alienation or not. A statistically significant relationship did not exist between these two variables in Survey 2, with $\chi^2(1, N = 15) = 0.170, p = .680$. This result indicates that, in Survey 2, whether a participant received pastoral care or not was independent of whether or not they experienced alienation in the church. The researcher then ran the same test, shown in Table 11, on the Survey 1 data between pastoral care and whether a participant felt that they had a voice in the church or not.

Table 11. Cross tabulation Between Pastoral care and Having a Voice, Survey 1

			Have you received pastoral care?		Total
			Yes	No	
Feel like you have a voice in the church?	Yes	Count	0	1	1
		%	0.0%	100.0%	100.0%
	No	Count	5	13	18
		%	27.8%	72.2%	100.0%
Total		Count	5	14	19
		%	26.3%	73.7%	100.0%

For Survey 1, the researcher performed a chi-square test of independence the frequency of receiving Pastoral care and whether the participant felt like they had a voice in the church or not. A statistically significant relationship did not exist between these two variables in Survey 1, with $\chi^2(1, N = 19) = 0.377, p = .539$. This result indicates that, in Survey 1, whether a participant received Pastoral care or not was independent of whether or not they felt that they had a voice in the church. The researcher next ran the same test on the Survey 2 data, the result of which are shown in Table 12.

Table 12. Cross tabulation Between Pastoral care and Having a Voice, Survey 2

			Have you received pastoral care?		Total
			Yes	No	
Feel like you have a voice in the church?	Yes	Count	1	2	3
		%	33.3%	66.7%	100.0% 11
	No	Count	3	8	100.0%
		%	27.3%	72.7%	
Total		Count	4	10	14
		%	28.6%	71.4%	100.0%

The researcher performed a chi-square test of independence comparing the frequency of receiving pastoral care and whether the participant felt like they had a voice in the church or not in Survey 2. A statistically significant relationship did not exist between these two variables in Survey 1, with $\chi^2(1, N = 14) = 0.042, p = .837$. This result indicates that, in Survey 2, whether a participant received Pastoral care or not was independent of whether or not they felt that they had a voice in the church.

In summary, although little statistical evidence existed in the survey data to indicate that receiving pastoral care was related to being hurt in the church, experiencing alienation in the church, or losing a voice in the church. For Survey 1, a relationship could exist between alienation and receiving pastoral care, as the variables were related at a 10% significance level. As with the independent samples *t*-tests, however, the sample size for Pearson's chi-square was also much too small to yield strong statistical results. A priori tests showed that, for a chi-square test with a large effect size (.5), an alpha value of 0.05 (this is the same as the *p*-value), and a relatively low beta value (power) of 0.80 yielded a necessary sample size of at least 32. Post hoc tests showed the actual power of the test to range from .47 to .59 depending on the exact sample size.[12] While better than the power results for the independent samples *t*-tests, the power levels were still much lower than the desired .95 (or even .80) level. Thus, although interesting, the results are not strong enough to prove definitively that the tested variables are not related.

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[12] Erdfelder, Faul, and Buchner. "GPOWER: A General Power Analysis Program."

Summary of Learning

This entire learning experience is more than words can ever convey. The initial experience in the doctoral session was that of expectation. Of course, many persons come into this program and others across the world with expectations. Individual expectation greatly varies from others, even from the norm; for mine was waiting for something to happen so I could depart with a "clear conscience" saying I had tried my hardest to do what God had directed. Little did I know this sentiment, which had become so comfortable was going to break wide open. I had not understood being so comfortable in showing an effort rather than exerting effort. My shortcoming arrived early on in my life, but it was understood in a greater degree after the writing of my spiritual autobiography. I arrived in the program believing that everything would be okay since it was a self-directed program. This simply meant to me, it would be similar to my graduate program; however, I was completely shocked. It was upon the end of the first peer session, I understood more of what the self-directed program entails.

This process translated a different purpose and meaning for each student. Although we are peers in the same group, we can only encourage and receive encouragement from our peers to a certain point. This process design directs each student into the depths of God each of us are to enter. This was something I was not interested in embarking on for I believed I knew who I was, and had an advancing relationship with Christ. The caveat that I never understood was just because I had a relationship, possessing a relationship does not equate to having an authentic relationship. With this, I

have understood the lessons learned from this process others might not be able to relate. However, it promises to make us stronger individually to carry forth the word with the power God intended into the ministry He has blessed us to have if we trust God in the process. The blessing of the peer group is alike what Jesus said to Peter when the adversary wanted to attack, the encouragement to someone else once we have gone through ourselves.

Experiencing trials cannot only allow a deeper level of encouragement as we can remember our own valley experience, it should increase and be able to stand for those who many want to come against. This is a new experience for me, and it creates excitement coupled with nervousness as I am removed from my comfort zone. This process is a breaking and making process, a transformative process to make us not just new, but back to the way God intended, for that I am ready. Thus, I learned although this project is performed and written by me, in actuality, was never about me, but what can be done through me. This concept, I knew was never about the messenger, but the impact of the message. This helped me to have new perceptions about my context in a way that aided me in my Pastorate as well as my project, for a person in authority will not always lead their audience to the intended comprehension of a matter. However, it may take another person to explain further. This can be two fold; the person can either cause dissention and separation, or encouragement and unification. Many times when we do not understand we choose the former, which is the opposite of what we are instructed by Jesus.

This helps me in my doctoral work, as I felt more confident in the process, and in the direction of my project. In many ways, it resembled my second year of high school, undergraduate and graduate. With such an influx of new students in our focus group, I felt more to reach out to them, especially those under Dr. Stevenson to talk to them one on one. Although this is a self-directed program, a student cannot be successful without collaboration and support from peers. Jesus is the source of our strength, but then instructs us to strengthen those around us, which is what I find this program to represent.

During the next intensive, I learned that no matter how much you want to put something down that God has called you to do, he will not only give you the strength to do it, but also the wisdom to accomplish it. Thus, we cannot be alike the character in the cartoon South Park and take our ball and go home, but we have to stay in the game, even when the odds are not in our favor. My context changed during this intensive and I was assigned a new church. I have to admit I am nervous in saying this as I am waiting for the "other shoe to drop" but the context I believe will benefit from my practicing the project. With this benefit, I had to become more flexible. The process in becoming informed is to obtain information you need from a variety of sources. This required more adjustments to me, as my personality is more of an introvert. I feel like I have underwent a transformation this last phase as I am so much stronger in my project than I was before. I am always a person who likes order, but the most important thing I had to be reminded is my order is not Godly order, thus I need to learn how to be patient while on His time.

Overall, my final comments of the semester reminds me of going through the process of ordination through the A.M.E Church, when asked how you will carry out God's will, spread His gospel, you reply "With God as my helper, I will do so." Many people say it, but it has become my mantra now. I did not think I was going to make it through this semester and often thought of making a call to repeat this semester. I fell ill twice (which I hardly ever get sick), had complete nightmares at what I now praise God for my former charge (church), and relocating my family to the PA area. It just seemed like it was one thing after another, but God as my helper allowed me to get through it. God showed himself strong and I am so grateful of His love, but that His love endured in spite of foolish and detrimental decisions. He still looks out for me in spite of myself.

My insight for this intensive is I have learned God places us in situations, not to our liking or comfort. It is not because He is trying to test us, but rather it is because he trusts us. To whom much is given . . . is definitely resounding in my life now. The test is not always to see if we give up, but will we trust God to do what He says. For these are the times where not only we will be blessed by our obedience, but those whom we serve are recipients of the blessings. Therefore, in this phase my context has changed since the last time we met. In my secular job, I always went to locations, which were struggling, or in crisis. I desired to have a "turnkey" location, where I could sit back and enjoy the ride, but that is not my calling. My gifting is dealing with people who are alienated, broken, and/or thrown away. My new context has been in crisis mode but can go to recovery . . . . if the choice is made.

This is the most important perception I have been granted, the change must be a choice. The choice is made not by the leaders, but the collective. Despite how you present the vision, it has to be followed. The visionary has a large impact on the vision, because that is the real life example of the vision. The intensive week was very different for me, as there was more clarity and more focus on individual work in the modules. I think the most important piece I learned was the responsibility to change the world is not on the shoulders of the project writer, but rather the responsibility is to present this project so people can be informed and understand there is an alternative to what is common practice. My final comments on the semester is a memory of a former classmate Jonathan speaking on major things happening during his work . . . I can surely attest. God as my helper allowed me to get through it.

My new insight was to ensure while remaining humble, to remain vigilant. Although a loose correlation exists, often humble and silence is interchanged. We learned in the Bible how the widow though humble received her blessing by keeping her need on the ruler's mind. Thus, we have to keep in our hearts what it is we seek and press toward it. My context is really a blessing, they have a heart to serve, but just are not very ready to trust because of previous leaders. I have seen a shift in those stepping outside their comfort zones when they see the leader being vulnerable. I have always worried to be the one who has been left behind, but actually, I am on the right track and was on track. My problem was perception. As stated before it is an individual project, thus, it cannot be compared to another work, but it was easily forgotten. Many of my present, colleagues do

not admit but students who have graduated have confided in me that the concern of the project being misunderstood, not relevant, a one-sided perspective, etc. was worrisome for them and thus has been real to me. By implementing a very few number of things outlined in the project, I have seen great results. So my final comments for this semester again, although it has been a tough semester, it has been a tough semester; rather a very tough last few ones. God has really shown himself not merely strong, but a true friend in this entire program, but mainly seen in these two semesters.

Learning that simply, I can. I know it is simplistic, and maybe even childish, but we repeat Philippians 4:13, so often, but forget the point…I can. Yes, the power comes from Christ and works within us, but I can. As I near the sunset of this program, I am coming away with the ideology that I can. I have preached it, taught it, prayed it, but I guess never realized it. I can do it, and have many people with me, or no one at all. The amount of participation does not equate to my ability to do! My context has developed as well, but it is a difficult place to describe. In the past, Pastors would actually fist fight to get to become Pastor because it was close to one of the most productive steel mill. In order to pay assessments, Pastors would go down to the Steel Mill on payday to collect from members working. This church has and is specified by the Presiding Elder to be one of the strongest churches in the district. From a Pastors stance, the church is financially adept, but the people are tired. The people do, because that is what the generations did previously.

As I always thought my listening skills were adequate, I really have further learned the importance of listening. I have noticed how common it is to assume what someone will say before they finish their sentence hastily responding to their perceived question, which was not the person's real question. People need to not be heard, but to feel like they have been understood. Riots and protests seen and covered by the local news and mentioned in various circles but unless something is changed, the sentiment is they were not understood. This thing has upset me so much from others, but I was quickly applying the same principle to others. So my final comments on the semester is that as I initially thought it was challenging, It was not challenging as far as work is involved, but rather what it means to do this project, and how it has changed me. While I listen, it reminds me of my daughter saying no to every question even when she means yes. People will speak their heart if they trust you, and we seek to understand.

Overall, I am writing this as I sit in what I pray is my last semester for this program. I reviewed the previous writings of learning and it repulsed but also reminded me of how much I have learned. The repulsion arrived as I could not believe how I held onto certain practices and ideas, that were truth at the time, but uninformed in the present. I am reminded though His grace continues even when I was in this state of mind. This would, or should allow myself to be impregnated with a stronger sense of grace when my brother or sister has what would be perceived as an unenlightened point of view. Reminiscing of a previous instructor's words, either you are part of the problem, or part of the solution. This does not lead to a finger pointing or even the perception of right and

wrong. This brings the conflict to lesser degree, as it focuses on unity. The project is highlighting on the possibility that pastoral care can help, but it does not guarantee it will.

Conclusion

The researcher sought to determine whether pastoral care might enable healing when people in the church are alienated and lose their voice The statistical testing did not yield any proof that the answer to this question was affirmative. However, due to the confidential issues of the surveys and the size of the sample, pastoral care may very well help to heal those who feel alienated, hurt, or that they have lost their voice. Answers to some of the survey questions indicated that pastoral care does indeed help healing. All 17 respondents of Survey 2 who answered the question answered affirmatively that, yes, pastoral care can lessen the effects of alienation caused by church hurt.

Some survey answer results were not as clear-cut. Only half of Survey 1 participants who had been hurt in the church felt that pastoral care was effective in addressing that hurt. Eight of 14 Survey 2 respondents indicated that effective pastoral care was received to address the church hurt. Although not overwhelming, this was a majority of those answering the question. Also, for each question it was not differentiated between whether they did not receive effective pastoral care because no pastoral care was received or if ineffective pastoral care was received. A fairly large majority (77.8% of Survey 1 participants and 81.3% of Survey 2 participants) did feel that pastoral care could affect someone's voice by giving individuals someone to talk to and provide

spiritual guidance. Furthermore, the majority of Survey 1 respondents (82.4%) answered that yes, pastoral care can help individuals to understand their voice. Overall, most participants appeared to be open to the positive attributes and potential of pastoral care.

Finally, only two of 16 Survey 2 respondents said they would not be willing to recommend pastoral care after the surveys and workshops. When asked whether they would be willing to administer pastoral care, the number of participants answering affirmatively jumped dramatically between the first and the second surveys. Unfortunately, the researcher could not statistically test the difference in results between the two surveys due to the way that the researcher administered the surveys as it related to the confidentiality issues involved. However, the differences appear quite substantial. On the first survey, 34.3% were not willing to administer pastoral care. By the second survey, this percentage had shrunk to 12.5%, or two of the 16 participants. In addition, the percentage who simply said yes, they were willing to administer pastoral care without saying they needed more training rose from 23.5% to 62.5%. The workshops seem to have encouraged some individuals to become more likely to administer pastoral care. Although the data may not reflect the strong correlation between the implementation of pastoral care and the ability to witness healing from understanding, the church itself has proven to be a shining example. A Pastor's proudest moments are when the members begin not merely listening to the sermons, but living them. At Payne remarkable things have occurred since the initial implementation of this project, prior to the workshops. More youth and young adults attend, and on a more consistent basis.

In addition, the leadership is not comprised of simply seasoned members, but also young adults as well. This speaks to the desire to come out of their comfort zones. More persons have been reaching out to other members in their times of need, and even the establishment of a class leader ministry which emphasizes the well-being of other members, by call and visit. Although the data may not elude to an adjustment or behavior change, this project has shown to be a great benefit to the church, and the membership as a whole.

One belief why the data does not reveal what is taking place in the church is because many participants did not respond to every question on the survey. Responses were not provided to clarifying questions, and many of the questions were left blank on the survey. Anonymity was a large concern for many people who did not take the surveys, in addition to those who did participate. Many times, an insecurity will construct a sense of vulnerability, nevertheless people really do not know.

Suggested Improvements for Future Projects

These are the suggested improvements for future variations of Without a Voice research and workshops. Duquesne is a smaller town, in which most people are aware or know personally those who reside or matriculated through the city's school system. This caused more people to be skeptical in certain responses on the survey or to not speak up regarding their own negative experiences within the church, because if Payne Chapel was

the main church they knew, participants in the workshops could understand who they were referencing.

It is also the administrator and level of trust extended. In this case, it was the Pastor and a few context associates. Again, the context associates were members of the church, but it was mentioned in confidence that some participants felt the responses could be used against them as previous Pastors did not keep confidentiality. Thus, it would be vital to have a high level of trust in order to receive more inclusive information and not receive multiple blank responses.

In addition, some of the data was not directly congruent because it was not known the responses from each participant due to privacy concerns, individual identifiers were not assigned as it was suggested less persons would participate. Therefore, the individual markers were replaced with the initial question to denote how many times the participant took the survey. As each context is different, the recommendation would be to derive a way to measure the results without breaching confidentiality within the given context the pursuit of future projects, or while using this project as any form of a basis to prove a project consideration must be extended to the Pastors. Notwithstanding, this project attempts to reveal pastoral care provided by pastors and those who are intentional in serving through the love of Christ. However, when the phrase Pastoral Care is mentioned, more often than not it is followed with a silent belief the Pastor or at least a Pastoral team member will provide such care. Tunnel was a large reason for a detour in consideration

for future projects. Even when conversing with faculty mentors and peer group members, for which contributed in no small part to this project, their stories fell on deaf ears.

In the steps of this project from concept to implementation was at best a "hard sell" to other clergy in the attempt to build excitement. It became so much of a task at times, the creation of a personal line of defense responses was necessary. It was hard to comprehend why fellow care takers and under shepherds were reluctant to participate while generating far more interest from the laity. Hearing the stories , the pain and even the hurt on the clergy side did not register as the focus was on healing from the standpoint of the laity. There was no intentional desire to exclude the clergy from the participants, for on the contrary many were contacted and encouraged to attend.

However, in light of discovering the confidentiality concerns with the laity, there were far more articulated by the clergy. It is unfortunate clergy have to watch with care their diction and even their vulnerability as it can be taken as a weakness and used to capitalize. In future projects, hosting separate groups would allow an appropriate amount of confidentiality between both clergy and lay. As it would be beneficial for each to hear and understand the struggles of the other, thus a suggestion to have comments read from both clergy and laity with complete anonymity in hopes of revealing another perspective.

While creating and implementing this process, it was discovered even though unintentional, the mistake was made by not listening to understand the voice of the clergy. The clergy consistently voiced their concerns as to care of and for themselves. Another suggestion facet of this continued study would illustrate how many alienated

pastors reciprocated the pain to a laity. This was briefly addressed in the questionnaire and during the presentation, but not in great detail. Providing care for Pastors can possibly derail the chances of perpetuating the hurt and alienation.

Whatever improvements are made to this project it must be accompanied with sincere care and concern. To address hurt and alienation causes wounds to be reopened and sometimes relived. This not properly done can cause serious and possibly irreparable damage. Thus, seeking to further study this topic must be greeted with caution, for although the risks may be high, it is not only worth the possible outcome of end result to be healing, it necessary.

APPENDIX A

TWO-PART WORKSHOP

Illustrations

Figure #1

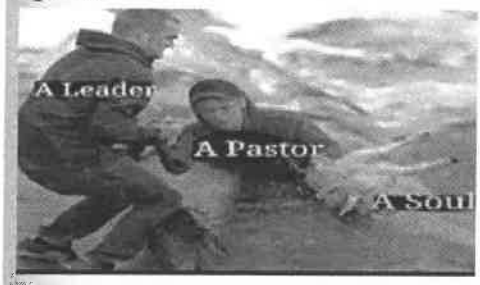

Figure #2

Figure #3

Pastoral Care & Church Alienation Workshop

Without A Voice

How Pastoral Care Helps to Understand the Voice of Those Alienated by the Church.

Presenter: Rev. Melvin D. Wilson, Jr.

Pastor, Payne Chapel A.M.E. Church

Saturday, May 7th & May 14th

601 Priscilla Avenue
Duquesne, PA 15110

12 noon until 1pm

Welcome

Thank you for participating in such a vital part, not only in the life of our church, but in the life of our communities, work places, and virtually every facet of life.

These workshop sessions will aide Rev. Wilson in gaining data from ANONYMUS pre and post surveys regarding knowledge of both pastoral care and church alienation. These surveys will be used in his final portion for his Doctoral degree.

The goal of this project is to educate Pastors, leaders and non leaders on pastoral care, and church alienation. The hypothesis of this project is with the implementation of pastoral care, healing might take place in people who have been alienated in the church and those that have lost their voice.

In respect of everyone's time, I will not take any questions during the presentation, but will have a Q & A session immediately afterwards so please write down your questions so you will remember them!

In this brochure you will see various aides I will refer to in the presentation as well as resources used such as Biblical scriptures, definitions, and a shortened bibliography. *Not all resources referenced may be listed.*

There will be a FREE light lunch after the workshops downstairs.

I pray you will have some takeaways from these workshops.

God's Very Best To You!

Rev. Melvin Wilson, Jr.

Notes:_____

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Resources

Biblical References:

Haggai 2:1-9, Acts 6, Luke 10

Definitions:

1. Pastoral Care: *is the attention given to members of a congregation by the spiritual leader(s) of that congregation to provide intentional emotional and spiritual support. Its purpose is to help the congregants: (a) become committed to strengthening their walk with God through involvement in their church, (b) develop a broader understanding of religious principles and ultimately (c) bring others into the fellowship of believers. Using this definition of Pastoral Care, respond to the following:*
2. Definition of Voice- *The right or opportunity to express your opinions and influence what happens-*
   - *Our voice is created through a compilation of our life experiences which influences our worldview.*
3. Definition of Alienation- *The state or experience of being isolated from a group or an activity to which one should belong or in which one should be involved.*
   - *loss or lack of sympathy; estrangement*
4. *Soteriology: doctrines of salvation; reconciliation.*
5. *Pneumatology- the branch of Christian theology concerned with the Holy Spirit.*

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Illustrations

Figure #1

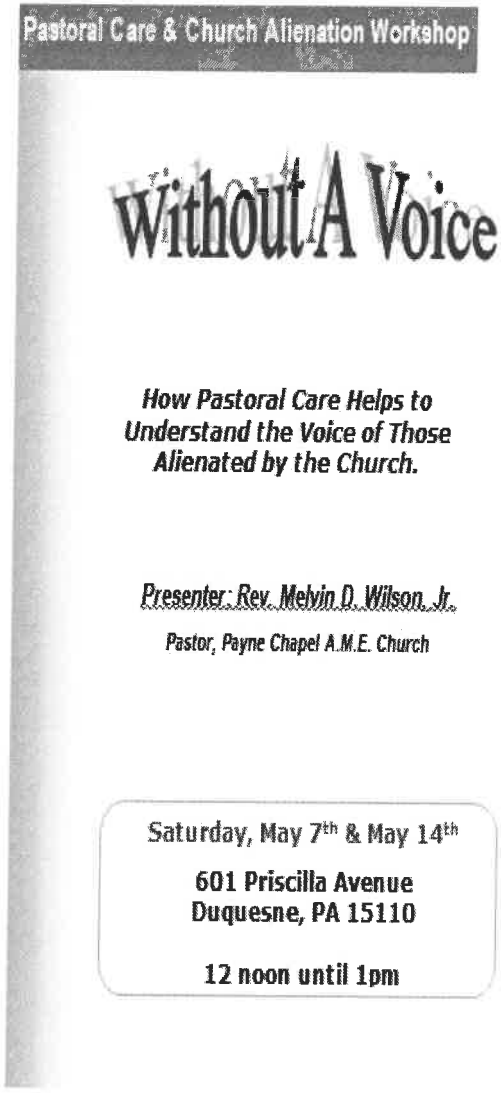
The Apology

They beat me and I called you to save me, but you couldn't so I secretly resented you. They took our babies and sold them, I begged you to save us..., but you could not, so I secretly blamed you. They raped me, and I cried out for you to protect me, but you could not. Therefore, I stopped trusting you. You were supposed to be my man...my provider...my protector but when I needed you — you could not be there. Therefore, I hated you. How could I let you tell me what to do.

When massa could protect me more than you, how could I submit to you when you are forced to submit to massa? So to protect myself I submitted to the one who could protect me and our children. I stopped trusting you, I stopped loving you, I stopped honoring you, I stopped valuing you and in turn I became valueless to you. I didn't see the frustration in your eyes when our children were sold, I didn't hear your silent cries when I was beaten. I didn't see your anger when I was being ravished...I didn't understand that you held your emotions to be strong for me. I thought you didn't care, but you wanted to be there...you wanted to protect me...you wanted to.

But Massa made it so you couldn't so I would trust him more than you. I didn't see the hidden hands shaping our destiny, all I saw was my pain and the feeling that you neglected me. For all the times I blamed you, I'm sorry. For the resentment and distrust I've held against you for centuries. I'm sorry. For the times I've let you down. For all the times I've broken your spirit with my words and my actions. For the times I openly rejected you and tried to control you because I thought less of you. I'm sorry...Massa had a plan that he said would work for 400 years. 400 years is over now. My eyes are wide open...I see the king in you. Please forgive my wrongs and see your queen in me

"The Apology." November 24, 2014, accessed December 2, 2014, http://mcfriction.blogspot.com/2014/11/poetry-apology-by-khayah-aisha-williams.html.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